PRINCIPLES OF CHRISTIAN SERVICE

H. F. COPE

BV
4400
C64
1921
GTU
Storage

SUNDAY SCHOOL COUNCIL STANDARD COURSE IN TEACHER-TRAINING

THIRD YEAR—SPECIALIZATION

ADULT AND ADMINISTRATIVE UNITS

Adult Units

1. Psychology of Adult Life, Theodore G. Soares.
2. The Religious Education of Adults, Wade C. Barclay.
3. Principles of Christian Service, Henry F. Cope.
4. Organization and Administration of the Adult Department.

Administrative Units

1. Outline History of Religious Education, Henry H. Meyer.
2. The Educational Task of the Local Church, William C. Bower.
3. The Curriculum of Religious Education, Benjamin S. Winchester.
4. Problems of Sunday School Management, E. Morris Fergusson.

A list of Elementary and Secondary Units will be furnished by denominational publishers on application.

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

PRINCIPLES OF CHRISTIAN SERVICE

BY

HENRY F. COPE

General Secretary
The Religious Education Association

A TEXT-BOOK IN THE STANDARD COURSE IN TEACHER-TRAINING, OUTLINED AND APPROVED BY THE SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS

Third Year Specialization Series

PRINTED FOR
THE TEACHER TRAINING PUBLISHING ASSOCIATION
THE JUDSON PRESS
PHILADELPHIA, PA.

BV
4400
C64
1921

TM 465
C19
LOWER
LIBRARY

COPYRIGHT, 1921, BY
HENRY F. COPE

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

PRINTED IN U. S. A.

The Bible text used in this volume is taken from the American Standard Edition of the Revised Bible, copyright, 1901, by Thomas Nelson & Sons, and is used by permission.

EDITOR'S INTRODUCTION

SPECIALIZATION COURSES IN TEACHER-TRAINING

In religious education, as in other fields of constructive endeavor, specialized training is today a badge of fitness for service. Effective leadership presupposes special training. For teachers and administrative officers in the Church school a thorough preparation and proper personal equipment have become indispensable by reason of the rapid development of the Sunday-school curriculum, which has resulted in the widespread introduction and use of graded courses, in the rapid extension of departmental organization, and in greatly improved methods of teaching.

Present-day standards and courses in teacher-training give evidence of a determination on the part of the religious educational forces of North America to provide an adequate training literature, that is, properly graded and sufficiently thorough courses and text-books to meet the growing need for specialized training in this field. Popular as well as professsional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training-schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, distributed among

1503

all the Protestant Evangelical churches and throughout every State and Province, are engaged in serious study, in many cases including supervised practise teaching, with a view to preparing for service as leaders and teachers of religion or of increasing their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher-Training prepared in outline by the Sunday School Council of Evangelical Denominations for all the Protestant churches in the United States and Canada. This course calls for a minimum of one hundred and twenty lesson periods including in fair educational proportion the following subjects:

(a) A survey of Bible material, with special reference to the teaching values of the Bible as meeting the needs of the pupil in successive periods of his development.

(b) A study of the pupil in the varied stages of his growing life.

(c) The work and methods of the teacher.

(d) The Sunday school and its organization and management.

The course is intended to cover three years with a minimum of forty lesson periods for each year. Following two years of more general study provision for specialization is made in the third year, with separate studies for Administrative Officers, and for teachers of each of the following age groups: Beginners (under 6); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-

24); and Adults (over 24). A general course on Adolescence covering more briefly the whole period (13-24) is also provided. Thus the Third Year Specialization of which this text-book is one unit, provides for nine separate courses of forty lesson periods each.

Which of these nine courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, supervisor, or administrative officer in the Church school. Teachers of Junior pupils will study the four units devoted to the Junior Department. Teachers of young people's classes will choose between the general course on Adolescence or the course on Later Adolescence. Superintendents and general officers in the school will study the four Administrative units. Many will pursue several courses in successive years, thus adding to their specialized equipment each year. On another page of this volume will be found an outline of the Specialization Courses of the Adult and Administrative departments.

A program of intensive training as complete as that outlined by the Sunday School Council necessarily involves the preparation and publication of an equally complete series of text-books covering no less than thirty-six separate units. Comparatively few of the denominations represented in the Sunday School Council are able independently to undertake so large a program of text-book production. It was natural, therefore, that the denominations which together had determined the general outlines of the Standard Course

should likewise cooperate in the production of the required text-books. Such cooperation, moreover, was necessary in order to command the best available talent for this important task, and in order to insure the success of the total enterprise. Thus it came about that the denominations represented in the Sunday School Council, with a few exceptions, united in the syndicate production of the entire series of Specialization units for the Third year.

A little more than two years have been required for the selection of writers, for the careful advance coordination of their several tasks, and for the actual production of the first text-books. A substantial number of these are now available. They will be followed in rapid succession by others until the entire series for each of the nine courses is completed.

The preparation of these text-books has proceeded under the supervision of an editorial committee representing all the cooperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers likewise representing all the cooperating churches. Together the Editors, Educational Secretaries, and Publishers have organized themselves into a voluntary association for the carrying out of this particular task, under the name *Teacher Training Publishing Association*. The actual publication of the separate text-book units is done by the various denominational Publishing Houses in accordance with assignments made by the Publishers' Committee of the Association. The enterprise as a whole represents one of the largest and most sig-

nificant ventures which has thus far been undertaken in the field of interdenominational cooperation in religious education. The text-books included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are admirably suited for use in interdenominational and community classes and training-schools.

This particular volume entitled PRINCIPLES OF CHRISTIAN SERVICE is one of four Specialization Units for the Adult Department. It presents in a vigorous and readable style the reasons for, and the program of Christian service with which all adult members of the church and the Church school should be familiar. The remaining units in the same Adult series deal with (1) THE PSYCHOLOGY OF ADULT LIFE, (2) THE RELIGIOUS EDUCATION OF ADULTS, (3) THE ORGANIZATION AND ADMINISTRATION OF THE ADULT DEPARTMENT. Together the four text-books provide a remarkably comprehensive and valuable training course for teachers and officers in the Adult Department of the Church school.

For the Teacher-Training Publishing Association,

HENRY H. MEYER,
Chairman Editorial Committee.

DANIEL G. STEVENS,
Book Editor, The Judson Press.

CONTENTS

CHAPTER		PAGE
	INTRODUCTION	v
I.	SERVICE AND THE KINGDOM OF GOD	1
II.	WHAT SERVICE DOES FOR THE SERVANT	14
III.	ORGANIZATION FOR SERVICE	28
IV.	THE CHURCH AS AN ENTERPRISE	40
V.	AN ANALYSIS OF CHURCH SERVICE	55
VI.	SERVICE IN THE CHURCH SCHOOL	68
VII.	SERVICE IN THE HOME	82
VIII.	SERVICE IN THE COMMUNITY	96
IX.	SERVING THE NEEDS OF THE WORLD	122
X.	AIDS TO EFFECTIVE SERVICE SUPERVISION	132

CHAPTER I

SERVICE AND THE KINGDOM OF GOD

THE ultimate objective of Christianity is the realization of the kingdom of God. By the kingdom of God we mean that ideal social order, institution, and organization of humanity in which the will of God is realized in the complete good and well-being of all men. It is a high and splendid ideal, yet it may not be as far off as we sometimes think. It has many means of realization, and it is with these means that service activities are principally concerned. It represents a way of living and an ideal of life for the individual and for society.

1. What we mean by service.—By service we mean work designed to serve a certain end or ends. Christian service is work animated by the Christian motive of social love and carried on cooperatively as a part of the life purpose of self-giving devotion to the good of all man. Service is love active; the Kingdom is love fully organized.

2. Reasons for Christian service.—There are two outstanding reasons why Christian men and women should engage in Christian service. They are (1) the Kingdom waits for workers, and (2) the development of the lives of adults depends on their working. The Kingdom cannot come without our work; workers can-

not fully come into the Kingdom without self-giving in work. Therefore, we are to study activities not only as means of accomplishing the work which Christianity has to do in the world but, also, as the means by which the work of religious education is accomplished in adults.

3. The Kingdom waits for workers.—The ultimate purpose of all activities of adults is that our own prayer may be answered; "Thy kingdom come!"[1] Service activities may be designed as work for a class, a church, a community, or any other object; but they are directed toward one commanding goal: they are the means by which the kingdom of God is to become a reality in our world.

(1) The ultimate goal.—Men and women are not called to give their services to this or that institution, machinery, or organization, but to invest all their powers in making these or any other means effective toward the great and splendid end that human society may become the family of God. It is necessary to keep this end in view, for it is easy to become so engrossed in the details of service that means become ends; that we become servants of the instruments rather than of the great program.

(2) A social goal.—Every Christian is a living part of the kingdom of God controlled by the purpose that all humanity shall share in the life of that kingdom. Every one ought to know just what the kingdom of God means. Perhaps we can understand it if we drop the word "kingdom," so foreign to our demo-

[1] "Thy reign begin."—*Moffatt translation.*

cratic institutions, and adopt another that conveys the essential idea; suppose we speak of our purpose as *the divine social order.*[2] That is what Jesus meant; that is what we seek—that this present life in which we live and the social order in which our children will live shall be organized according to the will of God, shall be controlled by spiritual purposes, shall be one in which the divine love shall everywhere fully express itself, where men shall live in cooperative love and good-will.

(3) The means.—We are called to bring the Kingdom rather than to go to it. The church is an instrument to realize the Kingdom. Its usefulness is measured by its service, and that depends on our service. The Kingdom never will come so long as we think of the church as a field to shelter sleepy sheep. Nor is it only a force represented by one or two professional workers in each place. It is a band of brothers associated in the greatest and most difficult and inspiring enterprise of all time—to make this world the kind of world God would have it be and to bring all men and women into this band of brothers. Neither of these ends can ever be achieved save as all work for them.

4. The greatest challenge of history.—When Jesus taught us to pray, "Thy kingdom come," he gave us more than a petition to utter: he set before every one a challenge. This challenge every one must answer. We pray for the coming of the Kingdom; do we believe it can come? What are we doing about it? Every prayer must be indorsed by endeavor. This

[2] Professor George A. Coe suggests "democracy of God" in his *A Social Theory of Religious Education.*

prayer is a draft drawn on ourselves as well as on God. It calls on us to back our petition practically.

True aspiration leads to perspiration. Christian service is not a matter of choice or of taste. We must either cease to pray for the Kingdom or begin to make it possible.

(1) Service for all.—Christian service is not a matter of class or professional occupation. We belong to the Kingdom either actively or not at all. Some must be wholly occupied in direct service; but all must be wholly devoted, so that all that they do is done in the light of the program of the Kingdom, and so that a large part of their free activity is directly focused on this end.

(2) Room for all.—Christian service is not reserved for peculiar talents; its task is as wide as life, with room for every human ability. No one can plead, "This sort of work is not in my line"; for there is always some work somewhere in your line.

5. The main issue.—Christian service is not a side issue of life—for a few especially churchly souls who enjoy that work while the rest of us stay in the main stream of human interest. It is the fundamental, basic, determinative concern of humanity. The one great, all-embracing question for our world today is, Shall the kingdom of divine love be a reality in our society? This is the issue: Shall we continue our pagan civilization, based on the laws of competitive struggle, on the survival of selfishly associated strength and skill, a society where conflict and warring is normal? Or shall we move over to a social life

based on Jesus' laws of cooperative service, of common love and social good-will?[3] Christian service will aim in every way to realize in human society the will of God, to make men more like God and earth more truly heaven.[4]

(1) Real work.—Christian social service is not an academic amusement, a scheme designed to keep the older folks in the church school out of mischief; it is a program of directing those who follow Christ into causing his will to be done in all human affairs. Nor is it a series of sporadic acts of philanthrophy and civic improvement; it looks much further. It is philanthropic, and it works practical improvements; but it relieves sickness not because it is sorry for the sick alone but because it looks toward a world where every handicap shall be removed, and "sorrow and sighing shall be no more." It seeks clean streets, but not that it may be saved the expense of shoe-polish; it cleans up the city because the city is where human beings grow, and "it is not the will of your Father who is in heaven, that one of these little ones should perish." It seeks civic righteousness not as a palliative of some immediate ill alone but as a part of a program of social justice, moving toward a world society where men and women live as in a family of love.

6. Christian service fundamental to Christian character.—Christian service is the practise of mov-

[3] On the fundamental social importance of this principle of self-giving cooperation see the discussion in Professor Harry F. Ward's *The New Social Order* at Chapter 3 (Macmillan Company, 1920).

[4] This is the argument of *Education for Democracy*, by Henry F. Cope.

ing our own lives over from the self center to the social center. Whatever we do we do for the good of all. It is the practical recognition of the fact that we have come to a time in the world when men, literally and absolutely, cannot live for themselves. We step out on the new sytem of the Christian way of living. It is our effort to find a way of living in which all our advantages work to the real advantage of all. A life of service places my life on the level where I find my gain in the good of all, where I can be rich—in values that do not perish—by the enriching of all. It is practising Jesus' way of life. He demonstrated the principle that a life of service not only enriches all, not only gives happiness to all, but discovers for itself peace, harmony, power, and happiness. It is the only way that men can live together and find joy in living. It thus develops within us those motives and habits of thought which make a Christian society out of individual Christians.

An experience of living *for* the Kingdom trains in living *in* the kingdom.[5]

7. The conditions of the coming of the Kingdom.—There are two simple conditions or elements necessary to this divine social order. To see them will help to make more clear just what work may be done toward the realization of the divine ideal. These conditions are: *first,* that the purpose of the Kingdom, the will to live its life, shall be in the minds and hearts of men; and, *secondly,* that there shall prevail condi-

[5] For a full exposition of this principle see Professor Coe's *A Social Theory of Religious Education,* particularly chapter vi (Charles Scribner's Sons, 1917).

tions of life which make it possible to live that life and are favorable toward it. These two conditions, or elements—either both or one of the two—will always determine the general purposes toward which Christian service is directed. These two elements underlie all the plans to be discussed in these pages.

(1) Willing the ways of the divine social order.—This kingdom comes within first of all. It will not become the way of our world until it is the way of our wills. The world within makes the world without. Further, people cannot live the life of this society until they understand it, until its ideals are conceived in their minds, its principles and ways are known to their intelligence, and its motives grip and move their wills. Improving the world of things has its important part, but no external arranging, cleansing, and adjusting can accomplish permanent improvement so long as the springs of action are impure.[6] Much of our reform work is simply the adornment of sepulchers full of dead men's bones. It takes more than a new handle on the pump to purify the water in the well. Nor will men ever do the will of God until it ceases to be merely an external compulsion and becomes a part of their own wills.

(2) Knowing the ways of the divine social order.—Because the ways of God's social order must be written in the hearts and become clear to the minds of men, one of the important fields of human activity is that of instruction and training. It is one that adults—at

[6] See the passage: In vain do we "cleanse the outside of the cup and of the platter" (Luke 11.39).

least men—have tended to neglect, partly because they have imagined that they have no abilities in this direction and quite largely because they do not realize the importance of this work. That is one reason so many of our efforts are fruitless; we work hard to secure reforms but, because men do not understand the great reasons for better ways, because their minds remain in darkness, we effect no permanent changes. Agitation is fruitless without instruction. It were wiser to follow Jesus' method of changing the nature first, then developing the powers to appreciate better things, thus developing the will to live under better conditions. Instruction lays in intelligence the foundations on which men will work; it presents the ideals and quickens the vision which make work possible.

But our emphasis on these inner conditions is one of importance, and not one of time or order. It will often be necessary first to take care of the second element—social and physical conditions—in order to do three things: to interpret by practical demonstrations the ideals of the kingdom, to make it possible for men to practise those ideals, and to give us a vital connection with men.

(3) Conditions favorable to life in the divine social order. This is the second element—the other side of the great field of Christian service. It is not enough to purify the springs of life and to write there the laws of the kingdom of love and good-will. Men live in their world; it has its reflex action on them. Economic and social conditions have tremendous power over character. The soul is set in the soil of every-

day life. That soil must help the soul. Two things must be achieved: *(a)* social organization must be such that it is possible to do the will of God, and *(b)* social conditions must be, so far as possible, favorable to the life that seeks to do his will. That means that the physical conditions will favor health, a vigorous life, and the opportunity to devote one's powers to worthy ends. It means that economic conditions must be controlled in justice and righteousness, so that those who will to do right and to love one another find such a life at least possible. It means that the mechanisms of modern life—factories, stores, commerce, banking, laws, institutions—must not only not be in conflict with the program of the divine social order but must become effective instruments of its realization; they must aid rather than hinder.

Therefore, the services of adults will be directed toward the provision of better conditions of living, making communities places where men live in harmony and happiness, making conditions of working favorable to right living, securing social justice, ameliorating wrongs, removing handicaps and inequalities—in a word, carrying out, in enlarging measure, the great program of social service or social righteousness.

When God calls for deeds on earth, definitions of heaven will not be accepted as substitutes.

8. Christian service is cooperation with God.—It is not enough to think of working *for* God: that may be a splendid purpose; but there is the higher experience open to all of working *with* God. Christian ser-

vice is not that which we do because it is a matter of duty—a series of tasks laid upon us by a great ruler. Nor is it alone a way of expressing gratitude and showing love to God. It may be all these; but it is this which is finer and better—a way of sharing life with God. "My Father worketh even until now, and I work." The idea of God as one who eternally rests, whose work is finished, who dwells in unending repose, sets him far off from us. It is hard to think of God because we do not see him in the unceasing energy of all the world, not only in the measureless energy of nature, but in the powers of personality, in thought that makes all things and love that makes them beautiful.

(1) The creative impulse.—Christian service is man's creative desires working in the same paths that the divine powers work. This creative passion is in every person; it seems to be a very part of man's spiritual nature. The child would share in work, would make something. No work can ever satisfy an adult unless it satisfies the desire to create. The workman of today is restless not so much for more wages and fewer hours as for a real share in life's great process; he would be freed from being a mere cog and become a creator. Christian work is that kind of work on its highest plane. Our daily toil may seem to narrow our purposes, to rob us of a share in doing real things; but nothing can prevent our stepping out into the splendid work of making the new, divine social order, nothing can prevent our sharing in God's ultimate purposes.

(2) Spiritual reality.—On this level of work, in this sharing of purposes and this giving of strength together, communion with the unseen becomes real; we find out what we really mean by calling worship "divine service"—not so much that the act of formal worship is work, but that the reality of worship, of fellowship with God, lies in working with him. We must keep our thoughts of service on the privilege level. If we fail to serve, the loss is ours. We shall regret not only what we have left undone but, still more, what we have missed.

9. Preparation.—With such a survey of the principles of service what remains but to begin to serve? Much remains, but nothing that will prevent a beginning. Two things must go side by side—the experience of service and the study of service. These chapters are not written for people who are going to begin to serve some day—the day that is always yet to be—but they are for those who will begin now with the task nearest at hand, who will patiently learn how to do larger and better work, and who will discipline themselves in the fine art of cooperation, studying the whole field and organization of service, that they may rightly serve each in his own place.

(1) The utmost from every one.—That is a motto for the Adult Department. It means not only the enlistment of every person but, also, the enlistment of every power of every person. It means not only that each one will do his best but that he will employ his powers to make his best yet better, that he will not only work with energy but with the devotion of in-

telligence. A consecrated worker, in the phrase of the street, "uses his bean" as well as his brawn. He will study to serve.

(2) Proficiency depends on preparation.—One who does not study to serve seldom does any work that is worth studying. Zeal one needs; but zeal without knowledge is like steam without cylinders; it is likely to blow one up or, in the church, it is likely to cause an explosion. We need not less steam but better, wiser application. No time is wasted which is spent in studying methods of service if service, and not study, is the purpose and end. Some say that life is too short to spend precious hours in studying this and that; but life is too short to waste any of it in efforts that are fruitless or that fall short for lack of thoughtful preparation.

Preparation is consecration.

Questions

1. What are the factors that make possible a working church?
2. What do people generally think of a working church? Why does the world reject the idle, parasitic church?
3. What is the working church seeking to accomplish or bring about?
4. Will the kingdom of God come without our effort? Could it?
5. What kinds of Christians are called to service?
6. Why do we not limit service to efforts on the minds and "spiritual natures" of people?

7. State the two great conditions of the realization of the kingdom of God.

8. What is the difference between the service of the minister, or any professional worker, and that of the lay worker?

9. What steps should we take to become efficient workers?

10. What do you regard as the great reward of service?

11. Is the church the only agency through which Christian service can be done? Is your church an agency of service?

Suggested Reading[7]

1. *The Social Task of Christianity,* by S. Z. Batten (Fleming H. Revell Company).

2. *The Social Gospel and the New Era,* by J. M. Barker (Macmillan Company).

3. *The Efficient Layman,* by H. F. Cope (American Baptist Publication Society).

4. *Religion in Social Action,* by Graham Taylor (Dodd, Mead & Co.).

5. *The New Social Order,* by H. F. Ward (Macmillan Company).

[7] So far as possible the books at the end of each chapter are arranged in the order of their practical usefulness in relation to the particular subject of that chapter.

CHAPTER II

WHAT SERVICE DOES FOR THE SERVANT

THE Kingdom will not come in the world without our service; it will not come in us without service.

10. In the program of religious education activity in service is not something added to the curriculum in order to make teaching more impressive, nor is it one out of a number of possible ways of teaching; but, in a very important sense, the process of religious education is simply that of leading persons into an active experience of the Christian life through service. A curriculum of service is not that which can be arranged parallel to a series of lessons; it is the organization of active lives in action, which integrates all teaching and which largely determines all lessons. Today we tend to think of teaching something like this: In what ways can we help persons actively to relate themselves to ideal purposes and to organize themselves in co-operative projects so that they experience truth, so that they experience the joys and the harmony of the right spiritual life? We are likely to set the service first and let that lead into knowledge.[1]

This point of view is rapidly effecting great changes

[1] This does not involve abandonment of teaching the Bible but it *leads to* the study of the Bible as a real record of similar spiritual-social experiences. This is discussed at length in Professor Coe's *A Social Theory of Religious Education*, chapter ix (Charles Scribner's Sons).

in the curriculum for the young; it may, if followed, work changes in the Adult Department which will put new life into it. Imagine the difference between the approach that the adult makes to a formal "lesson" and the interest with which he moves toward the discussion of a task by a group of friends and associates. There is a lot of difference between what one will learn by listening to a theoretical lecture on internal-combustion engines and what the boys learn by working around the old car. These boys "mess around the old bus" before they begin to dig into the books on automobile engineering—but how real those books are then! A much greater difference appears, however, in the study of religion under the service emphasis, for the difference is in the whole attitude of the student toward life. Service as an experience is the real curriculum of the religion that is a way of living with men and with God.

Working with God is the only way of walking with God.

11. The motive for service must always be the desire to express love, to give ourselves in helpfulness; but the fact remains that the effect of service is not only outward, it is inward; the giver is enriched, the worker is strengthened, vision comes to the toiler, and the servant finds that his service has also served himself. We do not serve in order to grow, but we do grow because we serve and we cannot grow unless we serve.

Two things are accomplished by service: it contributes to God's purposes in society, and it contributes

to God's purposes in the individual. It may well be that the contribution that comes to the worker is, after all, only a contribution to the total purpose of the work; for it makes him more effective, and all his work would soon cease without it.

12. The principle.—It is very important to see *the essential place of service* in the program of the personal Christian life; for there are many who think that Christian people can properly be divided into two groups—the active and the passive, or the dynamic and the contemplative. No such perpendicular division is possible. There are such types, but they must all be active, they must all give themselves actively to the program of God's will; and, if their objects of contemplation are to have any value, reality, and permanency, they must become the stimulating forces leading them to service.

But before we look at the principles of activity in the development of the Christian life, it is well to guard against one danger; we must not think out or determine action only in the light of or principally for the sake of its effects upon ourselves as the actors; we must not prescribe service, for ourselves, as a means of spiritual culture. The world of Christian service is not a gymnasium into which we go to take daily exercises in order to develop muscle or to ward off spiritual obesity. The Christian man and woman neither works his soul to save nor his soul to stimulate. He seeks neither spiritual merit nor muscle; he will let these take care of themselves. No soul grows by inwardly directed culture. Therefore, we must avoid

the habit of weighing this piece of service against the other to determine which will give us the greater nourishment. All we need to do is to get clearly in mind the basic principle that the outgoings of love in service are essential to the development of the life of love and then to cease to think about whether we are growing or not. At least, this is true with regard to our own selves; but something more is needed in our outlook on the lives of others. There we may often render very helpful service by suggesting specific actions chosen with reference to their effects on character. And in every case where we have responsibility for others we may remember and apply the principle, or law, that there is no growth in grace without service.

13. An example of the general method.—Jesus had before him the problem of developing a group of disciples, of men who must be brought from ignorance, incapacity, and inactivity to wise, efficient, broad-minded, and spiritual leadership in the greatest enterprise of all time; how did he proceed? The very first recorded activity of any disciple was that he did something for another; Andrew went on service to Philip.[2] Calling men to follow him, Jesus interpreted their future life in terms of their present daily tasks—"fishers of men."[3] All through the Synoptic Gospels the record of action predominates; he is teaching them by the experience of service. Very often the teaching by exposition, as in a class, grows out of some act or experience of work. The great impression we get from

[2] John 1.41.

[3] Matt. 4.19.

the Gospel records is that the work of training the Twelve involved a life of much activity; it was a wonderful school of service as they worked with Him who "went about doing good." Of himself Jesus said: "My Father worketh even until now, and I work." "I seek . . . the will of him that sent me." "My meat is to do the will of him that sent me." He constantly describes the experiences of the Christian life in active terms, such as growth, as work—sowing, reaping, building, fishing—and as loving service.

So has it been all through the development of Christianity: it is a record of service—not of service without thought but of glowing visions that forced men to great deeds, of clear analyses of truth which became the foundations of energy. Great teachers were active workers—Paul, Savonarola, Wesley, Livingstone, Carey, and a great company that no man can number. Read the great chapter on faith (Hebrews 11) and see how on that bead-roll of fame are written the names of those who became saints through service.

Perhaps the best way to see the place of importance of service in the Christian life is to take a concrete and definite case and see what happens in a particular life.[4]

14. An example.—Now to see what happens in the case of *a fairly typical Christian person* in our own day. The case studied here could be duplicated in the observation of almost any one. We will call this case "D. M." as these are the initials of the person being

[4] In a class this subject might be studied by a variety of instances. The members would consider cases and examples both from their own observation and from the Gospels, the Acts, and history.

studied. D. M., soon after his conversion, responds to an invitation to do some work in the church. That work takes him into contact with others, who are doing similar work, and forms new ties with them. He knows them better; he sympathizes with them as they work side by side with him. Then that work takes him into closer relations with the lives of those to whom the work is directed. He knows more of human need and sorrow; his sympathies are steadily enlarged. He comes to know the real world better. He enters into the lives of others. He begins to love as he begins really to give himself to them. He shares life with them. What a deepening and broadening of sympathy comes through service!

We can see two things that have already happened in this particular case and that are going to continue to happen. One is this: *He has broadened his life through extending sympathies.* If the wealth and power of a life depends on the variety of its contacts, then he has extended his life through many new contacts, and the fact that they have been made under deep feeling makes them richer and more effective. It is important to see this point of the breadth of a life being dependent on vital contacts. Your small man is simply an ingrowing person, limited in the number of points at which his interests reach out and the extent to which they go out. The more the mind and affections reach out and embrace, the larger they will be. *Service enriches and strengthens character.*

A man is as big as the world he lives for. Another result is that *he has found the path of love through*

service. The way to learn to love men is to do the loving thing toward them. We love those whom we help. We suppose that we help those whom we love; but it rather works the other way; love grows out of service. If we were to let service wait on love we should have a very small world. But we begin to work for folks and find ourselves loving them.

15. Finding joy.—While D. M. has been going out on service other things have been happening. *He has found a great, deep, indescribable satisfaction!* Probably he says nothing about it; but he has the joy of doing ideal things, of realizing a long-cherished hope to be of use and helpfulness to others. The emotion he had as he contemplated the Christian life when it was pictured to him in terms of loving service has not died down; it has grown into a burning flame through real experience. Work has converted emotion into experience and saved it from being an end in itself.

Helpfulness is half of happiness.

16. Power.—In this case *emotion,* the feeling tide, *has been applied* and so has both strengthened and saved itself; it has, by its very expenditure in service, become a power in his character. If it had not been applied it would have been a hindrance. There is always danger of spiritual paralysis from unexpressed and unapplied emotions. Many persons are dead spiritually from emotional dyspepsia. They have been deeply stirred by a sermon, an appeal, or a call on their sympathies, and they have enjoyed the sensation of emotional stimulus; but they have done nothing

about it. In a little while they have again indulged in this spiritual stimulant of an emotional experience and have allowed the emotion to die for lack of action until, at last, a soul-drugging habit is formed: they are incapable of applying emotion to needed service and they crave deeper and more intense emotional stimulus. But D. M. not only escaped that danger: he found in service the growth and use of emotion; *he converted emotion into character, joy, and power in service.*

An emotion unexpressed is a virtue suppressed.

17. Knowledge.—As D. M. has gone on working in different ways, other changes have been taking place. His knowledge has grown—knowledge of people, of the real world, of the complexity of its problems, of the depths and reality of its need. Service submerges one below the surface; it prevents or cures superficiality. People who are always ready with easy social solutions are usually stronger on definition than on deed. D. M. is now a good deal less dogmatic. He is growing in knowledge of himself, discovering his needs and, also, his powers. People are drawing him out, developing him. But, perhaps most clearly, he is finding the real world and its real values. He is learning that man does not live by bread alone. So we see another effect of service—one that Jesus indicated—: "If any man willeth to do his will, he shall know of the teaching"; *it is a pathway of growing knowledge.*

The worst doubts are the ones that keep us from good deeds.

18. Experience.—Our friend D. M. is finding service also a pathway of knowledge on the principle of

learning by doing. The knowledge that has been presented to him in ideas he translates into experience through action. This experience of action tests the ideas, tries them out, corrects them, and modifies his judgments. Practise does more than make perfect: it perfects the idea and clarifies one's thinking and one's purposes. *So service gives wisdom.*

Service is bringing yet other experiences to D. M.: He realizes what Jesus meant when he said, "My Father worketh even until now, and I work." Service makes him a fellow worker with God. He is doing that which God is doing in the world. "The works that I do shall he do also; and greater works than these." [6] He becomes deeply conscious of God with him in work; very real and very near is he at times. *So service becomes a social experience of God.*

19. Prayer.—Some people said that D. M. would "soon be swallowed up in all this work." They feared he would be so active he would have no life of contemplation. But service forces him to think and, realizing the breadth and depth of the problems of his world and his own ignorance and inefficiency, he is forced back on God; he must talk this all over with some one; he comes back to the Master Workman. He prays now with purpose, about real problems. *Service gives reality to prayer.*

As we have watched D. M. through the years we have seen him grow in total powers of life; he is a much finer person to know, much better to live with,

[6] See John 14.12. Get and read to the class Matthew Arnold's beautiful poem "East London" (page 26 in *The Cambridge Book of Poetry and Song*).

much more stimulating and helpful through the sheer force of his personality. We do not need to analyze all the processes of his growth, but we do know that service has had a large part to play. His work has thrown him back on God, and it has brought him nearer to his brother man. It has been the point of his most real and constant contact with both, a means of real communion, a way of happy, harmonious relationships. Service has been an experience of the divine way of living. It is the divine order of life, the way of creative love. It satisfies our own deepest desires and it constantly widens our horizons. *Thus service gives both strength and repose to character.*

The one way to know God is to go where he is working.

20. Efficiency.—D. M. is now a much more valuable worker than he was at first. He not only attempts more but he works with greater efficiency. He has acquired habits of easy working, the technique of action. He serves with certainty. But he also serves in the light of a greatly broadened experience; he works in view of the task as seen more largely. He is a larger man capable of larger things. He is more and he is worth more to the Kingdom. *Service gives mastery and efficiency.*

21. Spiritual reality.—The kingdom of God is a very definite reality to D. M. now, because he is working to realize it. Once it was a condition coming down to humanity; but now it is a condition already realized in his own inner experience. For all service is an anticipation, in the smaller world of our wills and ex-

perience, within ourselves, of the kingdom of God. It is the organization of our own cosmos, our world within, in the ways of the society of God, of a loving, cooperating common fellowship. And here we have the comprehensive function of service in the development of the Christian life: *It is that form of social experience in which we most fully enter into the kingdom of God as a present reality.*

22. **How service educates.**—It is not only true that Christian character thus develops in the typical instance of this particular man, D. M., but it is also true that *the experience of service is the only way* in which the full character will develop. If we review the points seen in this one case we shall see that they would develop in every case in this way, and, usually, in no other way:

First, *service broadens the life through extending sympathies.* This is possible only in experience of action; it does not come through reading about people or merely thinking about them. All that we learn in books can become real only as we take some active relation to it. Nothing is more unreal than a far-off needy person whose case you can describe, but for whom you do nothing. To study persons in that way is to narrow the life instead of broadening it; it is to close the doors of love by inaction, by denial of the appeals to our feelings.

Secondly, *service is the only pathway to love.* Love is never a bare sentiment; it is the active passion of self-giving. Its glow comes from expression of itself. in service. You cannot love where you do not serve.

The great satisfactions of the Christian life come from service, from applying emotional stimulus to worthy ends, from experiencing fellowship with all the great and with God in the pathway of going about doing good.

Thirdly, *service is the saving grace of the emotions.* About the worst experience any one can have is to be lifted to some height of feeling and then to find no avenue of active expression. We do need the aid of emotions; but they must aid to definite effort or they do not aid at all.

Fourthly, *service is the only pathway to knowledge.* Nothing is real until it is realized in action. Service solves many problems of theory; experience makes some difficulties sink into insignificance. Working out religion is the best way of knowing its truth.

Fifthly, *service is the way to the great spiritual realities* of the religious life. Its pathway is the only one where we can always find God. No life can know what it is to pray unless we come with all that self-forgetting into which great problems and great causes lead men. And no one can understand what the kingdom of the spirit is until he finds it by working for it, until it becomes a present fact in the experience of happy cooperation with others and with God.

This review of the effects of service helps us to realize not only that it is important but, also, that it is essential.

23. Character.—We have been surveying what takes place through service. It would be possible to analyze all this under several heads, such as, for ex-

ample, the function of service with reference to thought, knowledge, and judgment; with reference to feeling or emotion; with reference to will and action; and with reference to efficiencies of service. But this is not important. All we have to do is to see that every one has a normal, constant, and developing share in the divine life of service. Then the processes will take care of themselves. Without that life there can be no growth, religion will not be a reality, and God will remain unknown.

"We see character as a unit and know that it is determined by all that we think and feel and do. . . . The need of cooperation between the various agencies that are influencing the conduct and ideals of our young people is apparent. . . . The church is the one agency which begins its effort with infancy and offers a continuous program of thought and action to near the end of life. . . . The church, if it can measure up to its opportunity, may act as the agency for the constructive and cumulative correlation of all the forces of moral education in the community" (*Edward Porter St. John*).

Questions

1. What should be the controlling motive in service?
2. What are the two outstanding contributions of our service to the divine purposes?
3. What methods did Jesus use in training the Twelve?
4. What happens to the person who seeks emotional stimulus in sermons, worship, etc., but who does nothing actively in response?
5. What is the essential connection between the employment of an emotion and its enjoyment?

6. In what ways does service develop the power to love?

7. In what ways does service enrich personality?

8. In what ways does service affect prayer?

9. Is it possible for a Christian to be both happy and idle? Why?

10. How does service help to an understanding of the kingdom of God?

11. What would you do when your program of service interferes with your program for church worship?

12. Do the intense needs of the world justify us in attempting service without preparation?

13. Discuss these situations: When a house is on fire, should one buy a text-book on fire-fighting? When an epidemic—physical, moral, social—prevails, will the immediate-rescue remedies be sufficient?

Suggested Reading

1. *The Efficient Layman,* by H. F. Cope (American Baptist Publication Society).

2. Chapter X of *Education in Religion and Morals,* by G. A. Coe (Fleming H. Revell Company).

3. Chapters IX and X of *Rational Living,* by H. C. King (Macmillan Company).

4. *Religious Education Through Activity* (pamphlet), by H. B. Robins and H. F. Cope (American Baptist Publication Society).

CHAPTER III

ORGANIZATION FOR SERVICE

24. Service must be organized.—It must be designed, programmed, correlated, and supervised. It is not impossible for a church to be crowded with activities yet to be essentially a failure because the activities do not cooperate to great purposes. A church might make as much noise as a boiler factory yet produce no more than a mouse-trap. There is a delusion about activity: that if only every one is doing something, something must be done. All the services of men and women need organization under two sets of laws, which do not conflict: the laws of effective accomplishment and the laws of social development or education. The first laws have to do with the realization of the kingdom of God in human society; the second group of laws have to do with the realization of the Kingdom character in men and women.

25. Designing the program of service.—All who have to do with adults in the churches must be able to organize their activities in a program of Christian education. Certain principles may be stated briefly:

(1) The purpose of the program and the principles under which the religious life grows must be clearly in the minds of leaders. A maelstrom of purposeless, unrelated activities may do more harm than good.

Those who would develop Christian character must understand how it develops.

(2) Right purposes must be formed in the minds of those who serve. This is the function of instruction; it indicates those purposes in advance, or it develops them out of experience in work, or it does both together. Teaching is a part of doing; doing is a part of learning.

(3) Service must be organized, related, coordinated. It must not follow individual caprice; it must avoid overlapping, duplication, and competition; it must be programmed cooperatively.

(4) Service must be real, directed to real needs, calling for real activities, seeking real and worthy purposes. It is not a matter of drill, of invented exercises; it is work for the Kingdom.

(5) Service must be supported by and lead to feeling, to joy, to emotional accompaniments. Worship and fellowship must become an integral part of service.

(6) Service must lead forward into larger responsibilities and greater efficiencies, with a sense of progress, with the joy of growing strength and of larger tasks.

Service is the curriculum of sovereignty.

26. Organization for effective accomplishment.— Organization depends on intelligence. A leader must see the entire field of operation and the exact objective. He must have about him aids who know particular fields and others who know detailed tasks in a more exact manner. All these aids must see the general field as a whole and be conscious of the ultimate and

unifying objective. The entire working body must become increasingly aware of the total purpose, must grow in appreciation of the program and its objective, and must have at least a general sympathetic knowledge of all that is going on. Organization for effective accomplishment is, then, based on knowledge. It is impossible without intelligence and vision. Service requires intelligent comprehension and, therefore, necessitates a program of instruction.

27. Graded service.—Next, organization will be determined by the stages of growth and efficiency in workers. Leaders must have exact knowledge of what individuals have done, are doing, and are capable of doing. Plans must be designed to keep records of work, to check up on effectiveness, and to judge of capacities and needs. Tasks must be assigned which will call out new powers, which will quicken to new effort, which will demand careful thought. We must avoid factory specialization in religious work. Never keep a worker at the same job. The man who boasts that he has held an office forty years is nothing but a fixture—usually a gas fixture.

No man is big enough for a job unless he can outgrow it.

The gradation of service according to the worker's efficiencies is different from the general gradation that the whole school should establish.[1] There the plan calls for the preparation of a general scheme covering every age from childhood on, organized in relation to

[1] See *Graded Social Service for the Sunday School,* by W. N. Hutchins (University of Chicago Press).

the curriculum and as a part of it. With men and women the field is smaller: we have to do with adult forms of service. But the general principles that determine the curriculum of the entire school prevail here.

28. Variation of work, recognition of work, and the sense of promotion in enlarged responsibilities are essential elements of organization. Variation calls for constant study of the whole field of activity and needs, so that the leader may have a large number of different tasks to which workers may be assigned. It calls for the classification of work, so that there is somewhere an orderly record of all that is going on and of all that needs to be done.

Recognition of work is given not so much in formal words as in occasional encouragement and, best of all, in promotion to larger tasks and to positions of trusted leadership. Here the leader needs discretion and faith, discretion to select reliable abilities, and faith to trust young people who seldom disappoint our faith.

29. Bases of organization.—Organization will be determined in part by the *temperamental types* found among workers. The wise leader will study persons not only according to their abilities but according to their general characteristics. Personality must be recognized as an element in efficiency.

There are men and women who need no urging to service; they need only direction; they are of the active type. There are others of a contemplative type, slow to move and more inclined to take their religion in terms of rest. The differences are temperamental. Ought the program of service to be laid upon all, re-

gardless of temperament? In the cases of those persons who seem to be in a spiritual exaltation at prayer-meeting but who are likely to go to sleep at a business session, ought we to expect them to take up the active work of the Adult Department?

First, *few forms of service can be laid upon all persons indiscriminately.* As a rule, work should be selected with proper consideration of the personal fitness and abilities of the workers.

Secondly, *temperament must be considered.* There are some forms of service which the contemplative persons could not undertake. They would be a greater hindrance than help. They would be exhausting themselves without getting results. It is not wise to send the dreamy mystic out to organize a picnic for boys; still less is it wise to leave such persons to conduct one. Do not depend on dreamers for details. There are other forms of usefulness where they would be the best workers—perhaps in visiting those who suffer from nervous sicknesses. They might have peculiar aptitudes for artistic work. They might be inspiring geniuses behind an advertising campaign. It is best to suit work to the workers; do not try to mend a watch with a steam-shovel.

Thirdly, *it is easy to mistake inclination for temperament.* One is always apt to have a touch of religious spring fever—a strong feeling that the home base is more attractive than the front, and the bleachers better than the field.

Fourthly, *temperament must not be the only guide.* The one with a tendency to the life of repose needs ac-

tivity. Many saints are suffering from what they imagine is peculiar piety when it is only spiritual adipose tissue, plain fatty degeneration due to the lack of hard work. And some are working themselves into uselessness because they take no time to lay in reserves of power. Let experience be varied so long as it does not interfere with efficiency. Especially let those who imagine they are called to walk on some higher level of communion, far above the working world, remember the disciples who were not permitted to build their tabernacles on the Mount of Transfiguration, remember that at the foot of the mount work was waiting. The Master often withdrew for a season but he did not stay withdrawn; he went about doing good. Never was there a greater mystic, and never was there a more ardent worker.

Inspiration ought to lead to perspiration.

Fifthly, *different types need common experience.* The program of service ought to hold together, in communion, in fellowship, and for cooperation, every temperamental type. The quiet thinker often has vision that will stimulate the active worker. If only there is constant conference, if all plans are worked out together in a common desire to bring the Kingdom, then every one will find his work. The vision of the mystic will shine out on practical ways, and soon he will find some paths of active service he may tread. The hard sense of reality in the practical worker will serve to guide the idealist. Service will be the work not of hands and muscles alone but of every power. He or she serves who consecrates to their highest use thought,

feeling, and will. Service calls for brains and hearts as well as for physical powers.

30. Service analyzed.—Service will be organized on the basis of an *analysis of the field of work*. This analysis may be made in two different ways: One might look over the field of conditions, studying the institutions—families, churches, community agencies, etc.—and inquiring what needs to be done and what machinery is there for work; or one may analyze the field *as a project,* not so much determining work by the conditions and the machinery that exists as determining work by the entire program. To see how this may be done look back over Chapter I and review the analysis of the two great elements of the program of the Kingdom—that men need to know and will the ways of the Kingdom of God, and that conditions of life must be made favorable to the ways of the Kingdom. Then ask, What will be needed to realize these dual ends?

31. Forms of service.—With these two guiding principles it is possible to attempt *an analysis of the forms of Christian service which men and women may undertake and which may be organized in the church for the Kingdom.*

An analysis of service under these two elements or parts of the program for the Kingdom:

I. Toward the end that men may will the way of the Kingdom:

(1) Teaching children, classes, individuals; aiding the organization for teaching.

(2) Preaching (lay), evangelistic; aiding the organization for preaching; aiding the organization for preaching in other churches, home missions, foreign missions.
(3) Informational: lectures, forum, press, discussion clubs, libraries.
(4) Worship, the power of ideals, emotions; forms of aid in the organization of worship: care of property, care of equipment, care of music, care of ushers, care of physical condition, ventilation, community singing.
(5) Personal leadership—for example, men with boys—; by friendships.
(6) Associated leadership, conferences, organization of departments.
(7) Americanization.

II. Toward creating conditions favorable to the Kingdom. (This means all effort to make the community a soil for the soul and to bring about a social order in which it is humanly possible to live by love.)
(1) Individual (first person) health; social hygiene.
(2) The home.
(3) The community: child welfare, housing, sanitation, preventive and remedial health service, playgrounds and recreation, amusements, associated charities, community life betterment (especially rural communities), social centers, surveys, schools.
(4) The larger social life: righteous industrial relations, safety crusades, just commercial relations, legislation of protective

character—for example, prohibition, anti-drug, social vice, etc.—, politics, racial adjustments, communication and propaganda, transportation.

32. **Organization.**—What will be the form of special organization for the direction of service?

I. A general superintendent or head of the Adult Department or division. The program of service is so integrated in the whole program of the Adult Division of the school that the head of this division must be one who understands that program, who is just as truly its leader as he is the presiding officer of the sessions of the division. No separate general officer, as the one leader of service activities, should be necessary. If the head of the division or Adult Department is not such a leader, the division ought to secure one who is. Leadership of an Adult Department is possible only to one who can lead into service.

II. Heads of departments:

(1) Department of instruction—that is, instruction in the Adult Department. This, again, should be led by the officer in charge of the general curriculum of the whole division.

(2) Department of service through instruction. The method of organization, from this point on, follows the scheme of analysis of field of service on page 34. The head of the department of service through instruction would direct the work in the items I, (1), (2), and (3), in the foregoing analysis. (Section 31.)

(3) Department of worship and fellowship, directing I, 4, 5, and 6.
(4) Department of the family: II, 1, 2.
(5) Department of the community: II, 3.
(6) Department of social relations: II, 4.

III. Committees:

(1) Under each department, six committees.
(2) For special enterprises.

IV. Special officers:

(1) Librarian: gathering and directing use of books on social problems, service, work of church, etc.
(2) Recorder: keeping the records of the departments and of the forms of service undertaken, the persons reached, results, etc.; aiding in gathering the facts necessary, as in surveys.

V. Correlation:

(1) The superintendent of the Adult Department should be the service leader.
(2) The heads of the departments are members of the school cabinet.
(3) The superintendent and heads form, with the chairmen of committees, the service cabinet of the department.
(4) The service cabinet appoints three members to serve on the committee, or cabinet, of service for the entire school.
(5) In general one should constantly strive to avoid the notion that service is one isolated feature of the work of a department or of the school. We shall not have a working organization until service be-

comes the great first purpose of all the school and service is seen as the way into the experience of the Christian life.

Questions

1. Why should we set up a special organization amongst adults for service activities?
2. Would you regard the form of organization necessary as essentially an educational form or a management form?
3. Can we have organization for accomplishment which also achieves the educational effect?
4. What principles should guide in designing activities?
5. What are the principal conditions of effective accomplishment?
6. What is meant by selection and gradation of service?
7. Would you select service for adults according to their years of experience? according to their general intelligence?
8. What would you say to the people who say they are unfitted by temperament for service?
9. What are the two great aspects of Christian service which form the basis of the analysis of the field?
10. Describe a meeting at which the different officers of the organization for service each takes his or her proper part.
11. In what ways will the officers of service be related to the officers of the church school?
12. Who will lead this organization?

Suggested Reading

1. *Adults in the Sunday School,* by W. S. Bovard (The Abingdon Press).

2. *The Efficient Layman,* (Chapters 1, 3, 5, 6-10), by H. F. Cope (American Baptist Publication Society).

3. *Adult Bible Classes,* by I. F. Wood (Pilgrim Press).

4. *Graded Social Service in the Sunday School,* by W. N. Hutchins (University of Chicago Press).

CHAPTER IV

THE CHURCH AS AN ENTERPRISE

33. The church as a means.—The church is a field of service because it is an organization of persons for service. Service for the church is placed first in our study not because the church as an institution needs our services but because it exists to serve. It is not an end of service; it is a social means of service. It is important to set this relationship of service and the church very definitely in our minds. Service is not designed to save the church; the church is designed to save the world by service. It is easy to confound ends with means. There are still too many who think of the church as the final object of all their work. Whatever our view as to its nature, it still remains true that it is an instrumentality, that it is not an end in itself but a means to an end.

34. The aim.—Christian service is directed toward an ultimate end, the kingdom of God; but often the highest service toward an ultimate may be rendered by service in and for a means. A workman in a factory has the ultimate purpose of producing certain goods; but if he is wise and faithful he develops his means—a machine, a set of tools, or a form of commercial organization. If the church is that efficient and necessary instrument of the Kingdom which we be-

lieve it to be, loyalty to the Kingdom calls on us to make the church fully efficient in its methods and sufficient for its task! We serve the Kingdom through the church.

There are certain elements of efficient service in the church: a comprehensive understanding of its great purpose; an intelligent understanding of its methods; preparation and training for its work; concentration of effort on specific tasks; and cooperative relations with other workers to effect a unified organization.

35. Preparation.—One cannot contemplate the work that men and women may accomplish through the church without emphasizing the necessity of preparation of mind and will. Activity is not enough: there is needed what we have always called *consecration*—that is, the setting apart and devotion of all the powers of mind, affections, will, and action—a devotion that involves the highest and most complete preparation. The Kingdom will come not by work alone but by work guided by divine purposes, work controlled by the divine motives of love for men and desire for the will of God; work that is constantly enlightened by communion with God, work that is prayer and praise and sacrifice. We must have the mind of Christ, or the program of Christ will mean really nothing to us and effect nothing in the world. This fundamental spiritual purpose and inner spiritual experience are assumed in all the discussion of methods of work that follows. Without this there can be no real understanding of the great purpose of the church and of all Christian work.

God working in us must be a reality; communion with God must be a reality. But this reality will be apprehended by different persons in different ways. We must not look for a uniform experience nor demand of others a definition or description even similar to our own. There are many sincere workers, truly guided of God, who have difficulty in realizing his presence, who cannot use the current phraseology regarding communion, and to whom much that is said about spiritual experience seems unreal. Often they are the most sincere seekers after spiritual reality; often they are—though they might reject the phrase—the most truly consecrated workers. Many are finding for themselves the validity of the way that Jesus pointed out as a means of knowing the Father—"doing his will." It is well to insist on the inner realities, on the fundamental Christian motives and springs of action; but it is not well to insist on introspective analyses nor to demand uniformity of experiences. Some spend their entire strength telling how God talks to them and have none left with which to do what he says, nor do they show any inclinations in that direction. On the other hand, many who have confessed to only a faint sense of the reality of communion with God find the meaning, reality, and development of that communion through service.

In the field we find the great Worker.

36. I. What adults ought to know about the church.

(1) Its commanding purpose.—Few persons are ready to answer the question, What is a church for?

Many answers show but little thought. To say that a church exists to do this or that, such as preaching, worship, etc., is to describe means; it does not define purposes. If service is to be effective it must be in the light of the clear purpose of the church in both proclaiming and realizing the kingdom of God. A church is the social organization to effect the two ends we have defined as the elements of service for the Kingdom: to bring men to know and will the ways of God and to make human conditions favorable to the ways of the kingdom. Beware of confusing defining religion with doing it.

(2) Its history—that is, just how the commanding purpose of the church has been realized in the past centuries.

(3) The history of the local church—that is, just how the commanding purpose has been realized through the immediate organization. Both these studies enable the worker to see service as a past experience, to understand the things that have helped and those which have hindered, to profit by mistakes, to be inspired by successes, and to be carried on by the sense of being a part of a long, continuous process and a member of a great procession of workers through the past.

(4) Its methods of working—that is, the ways by which the purposes of the church are realized and the processes that have been used and should now be used. Just as a teacher in training studies educational method, so does the worker in Christian service need to understand the principles of method in this institution.

Those principles have fundamental bases in scientific knowledge. We are just beginning to organize that knowledge. Surely with all the pains that men now take to understand the scientific bases of work in every other field we cannot be so indolent or so indifferent to success as to neglect this field nor so ignorant as to imagine that there would be guiding knowledge, laws of method, for work of lesser importance and none we might know and follow here.

(5) The form of working organization—that is, just how the human working parts are related, coordinated, and directed. The form of organization is the result of very long social experience. In many churches it is formulated with exactitude and is highly intricate. It varies greatly in different communions. But every worker who would work efficiently and be a real co-operator must know exactly how the entire organization is formed.

37. II. How adults acquire this necessary knowledge.—There are two methods, which run parallel: experience and instruction. Neither can go alone. An efficient worker has both theory and experience—theory guiding into experience, experience illuminating, interpreting, and modifying theory. This course of study is designed to be used in that manner. It is so arranged that it may be taken, in general, not only as a series of lessons to be studied in a class but also as a series of steps in experience. Not all the steps can be taken by any one person; but in all the steps one may take practise should accompany precept, and discussion of fundamental principles should be gath-

ered out of and used to direct and enlighten practise. Adults learn in doing.

At the end of the long day the Master may say to some of us: "You have labored hard and long—but only from the eyes down. You have sealed up unused the greatest of all the talents I gave you—your brain." It is a poor kind of faith which confounds mental indolence with spiritual devotion. Service means making our highest powers serve to the uttermost.

38. III. What service may adults render in the church?

(1) The service rendered by active membership.—This is service similar to that which one renders by being an active citizen of the state. It implies much further service; but the very fact of belonging and being a part of the society, ready to do whatever its life demands of us, is service in itself. To those outside it declares our unity with the purposes of the church. It establishes a society that, as a definite body, speaks to men, forms standards, and creates ideals. A comparison may be found in the very existence of a political party, which, regardless of what it may immediately effect, is a social force for the purposes associated with it. Also, belonging to the church is the act that, as each individual becomes a part of the many, makes the fellowship of a social body. This body is necessary to create a group spirit, to make possible the organization that will carry work forward, and to make cooperation possible among men.

A church is a sermon in which every member is a point.

(2) The church offers service in an ideal enterprise.—All good people covet a part in the higher business of life. They are not content to be only cogs in a mechanism of things. Every live adult delights in an enterprise, a large purpose, which calls for organization, cooperative action, the solution of difficulties, and the application of endeavor to commanding accomplishments. The church is such an enterprise. Men and women who understand its dominant purpose and who realize the fundamental need of the world must heed its challenge. Does the phrase "saving the world" mean anything? If it does, is there any project of greater magnitude? And if this may be accomplished through the church, is there any opportunity greater than we are offered through this enterprise?

39. Service must be guided by facts.—*As an enterprise the church needs workers who will obtain the fundamental facts regarding operations.* All in an enterprise must know the conditions under which it will work, the materials it must use, the difficulties it will meet, the resources available, and the processes it must use. Much work in the church is futile and wasted because it is based on guessing. No one knows exactly the facts regarding the factors with which it deals. We need more precise knowledge.

Faith works on facts.

(1) Facts regarding conditions of operation must be gathered.—Principally these are the facts regarding the community, which should be obtained by *a survey.* Briefly stated, the facts to be ascertained are those regarding:

(a) Population:

Growth, race, movements (as tendencies to shift from one section to another).

(b) Occupational facts:

Industries, working conditions, wages, hours.

(c) Physical conditions:

City health, hygiene and sanitation, housing.

(d) Recreation and amusement:

Playgrounds, parks, commercial amusements, other agencies, such as Y. M. C. A., Y. W. C. A.; local social centers, homes.

(e) Education:

Schools, libraries, church schools, week-day religious education, night schools, voluntary agencies.

(f) Church life:

Number of churches, fields, relation to population, church affiliation of persons, relation of church-school attendance to public-education enrolment, time programs of all churches, interest programs (that is, what needs and interests do they meet?).

This does not outline an adequate survey; that would call for too long and intricate a discussion. Workers who volunteer for service on surveys should take advantage of the experience of such surveys as those of the Interchurch World Movement, of the outlines already prepared and of the precise directions given in a number of good books.[1]

[1] They should study such texts as those suggested in the chapter on "Service in the Community" and, for the church school, the valuable schemes found in *A Survey of Religious Education in the Church*, by W. C. Bower.

(2) Facts regarding the forces for work must be gathered.—Few churches know all their allies, and few have classified their own working forces. It would help greatly if workers would set out to gather these facts:

(a) As to the abilities of persons in the church and of persons willing to work with the church: their aptitudes, their special training, their main interests. Classify these so that leaders can at any time pick out from a card catalog those who have had training or experience in special fields or who desire to work in those fields.

(b) As to resources of persons: not alone their financial resources but the resources of their homes, libraries, automobiles, and any other equipment that may be needed for service.

(c) As to community allies: agencies and institutions now cooperating or that will cooperate; libraries, Christian associations, playgrounds, etc., giving their resources, workers, and programs. The purpose is to arrange a unified program of cooperative service.

(3) Facts as to processes must be gathered.—This means intensive study, on the part of capable persons, of the laws under which the purpose of the church is accomplished, the laws of psychology, and especially of social psychology and of the psychology of religion.

The facts that are gathered should be arranged for working purposes. Those of the community life should be shown in maps and graphs or cataloged for ready reference. These cards or maps should be preserved for future reference.

40. The church as an enterprise calls for service in securing a working capital.—Its real capital is personal. But this is true of any social enterprise, and, like all others, people use the tools of money to carry on their work. It is a spiritual service to procure the funds needed for church work. The best endeavors of workers will find opportunity in:

(1) Enlisting all in sharing the life and work of the church through giving in a stewardship campaign.[2]

(2) Preparing scientific budgets.[3]—This requires expert knowledge.

(3) Administering the expenditures of the church. No small service will be rendered in setting this work on a level of business efficiency and bringing it up to the standards of social ethics of our day.

(4) Auditing accounts. Ability in this specialized field has an opportunity here to demonstrate high standards in a religious organization.

41. The church as an enterprise needs promotion through publicity.—Men and women will find scope here for their imagination, initiative, and skill in planning campaigns and in preparing posters, newspaper and street-car advertisements, bulletins and bulletin-boards on church lawns and at cross-roads, booklets, means of personal communication, news items, exhibits, etc. This calls for a special organization of those who have experience and ability in this field. It may well become a definite responsibility of the Department.

[2] Read *Money the Acid Test*, by D. McConaughy (Missionary Education Movement).

[3] See analysis of budgets in Interchurch surveys.

42. The church as an enterprise needs adequate equipment and working tools.—The edifice and total physical equipment of a church call for our service to keep them at their best, to develop them, and to devise new machinery as new needs appear.

43. The church as an enterprise is a part of a greater enterprise.—Its work is part of world-wide work. It is a section of the whole missionary enterprise. Every man and woman must feel that he or she serves and is responsible to all mankind. Service for the Kingdom here is only part of service for the Kingdom everywhere. This aspect of work calls for service in:

(1) Promoting interest in and information on the work of the kingdom everywhere—in home missions, foreign missions, in all that makes for the will of God in all the world. It involves organizing classes, lectures, and discussions, and circulating literature.

(2) Promoting the support of world-wide work.—Securing financial support, enlisting and providing for the training of workers; supporting the institutions that train leaders, such as colleges, seminaries, and training-schools.

(3) Promoting intelligent cooperation with all general agencies of religious service—your denominational agencies, Christian Associations, the International Sunday-School Association, the Religious Education Association, the Federal Council of Churches, etc.

44. The church as an enterprise needs frequent testing.—Some persons have aptitudes for devising plans to check up on results, to test whether efficient

methods are being used, to test the efficiencies of the plant and equipment, and to gather information about the methods developed in experience elsewhere.[4]

This survey of the church, from the enterprise aspect, as a field, will suggest that it calls for the best powers of men and women at least as truly as does any other enterprise. It should suggest the deep and serious need, on our part, of careful preparation of our minds through study and investigation of principles and methods of religious work, and of definite training through directed experience and apprenticeship in this work. The usefulness of men and women in the church depends not only on their willingness to work but equally on their willingness to learn how to work.

45. An example.—The following report of the service activities of the Adult Department of a single church[5] will suggest how much men and women may do:

(1) Work in the church:

\$15 for flowers for funerals;
12 teachers furnished for the Sunday school;
12 teachers' luncheons served;
4 banquets served;
920 telephone calls to church-members;
533 personal calls on church-members;
60 notes to the sick;
49 bouquets to the sick; 4 bouquets to funerals;
Fruit to the sick; one dinner to the sick;
Several helped to clean up church kitchen;
\$226 given to special church needs.

[4] Procure and study such reports as that of the Massachusetts Congregational Conference of 1912, with its analysis of "Church Efficiency."

[5] From the report of the First Methodist Church, Decatur, Illinois.

(2) Work in the community:

$232.97 to mission Sunday-school work;
$24.36 to relief work;
23 garments and 4 pairs of shoes given to poor;
5 comforts and 4 quilt tops made for needy;
Pop-corn given to welfare home;
Victrola and records given to county home;
Several Sunday services held at county home;
Magazines, candy, flowers, and post-cards to county home;
Overcoat, fruit, and bakery goods to those in need;
Sewing done for sick and poor;
Sunday-school papers given to hospital;
Knitting done for the Red Cross;
32 aprons, 50 towels, and 4 night-dresses to welfare home;
Ice cream given to Anna B. Millikin Home;
Delicacies given five times to sick at hospitals;
Baby clothes given to social service;
Dolls made and given to Pugh-School sale;
A number gave a day's work at the welfare home.

(3) Work in the world:

59 garments made for Belgians;
$72 to girl in China;
$50 to Indian;
$5.30 to Baby Fold at Normal;
Other small sums were given to other causes not listed.

The following is the annual report of the Mothers' Class:

"We have 103 members; 27 of these came to us this year. Have held 12 social meetings during the year,

including a picnic and wiener roast at the park, also a cafeteria supper at the church in March. The supper was attended by 150, making the evening a decided success both socially and financially. The average attendance at our parties has been 79. The calling committee reports 324 calls made in the interest of our class. Sunshine committee wrote 60 letters of sympathy.

"Treasurer's report: Spent from January 1, 1919, to January 1, 1920, $46.05. This includes: care of children for our parties, $5.50; memorial picture, $1; rent for East Side Mission, $10; flowers for our sick and six funerals, $17.70; 10 plants for birthdays at the county farm; flowers for one funeral at the farm; Easter treat of candy and oranges, also a plant for their table on Thanksgiving and a Christmas treat of one-half pound box of candy for each woman and child.

"Our special offerings (free will) are as follows: victrola for county farm, $50; a vacation trip for our pastor's wife, $50; girls' banquet, $20.

"Our Sunday-morning collections during the year have amounted to $80, including $11.50 Christmas morning; our average attendance for Sunday morning, 40."

Questions

1. What are the motives for engaging in service for the church?
2. Can you think of a better phrase, one which makes the motive clearer, than "work for the church"?
3. How does the church operate for the Kingdom?
4. What do we mean by "consecration"?
5. What are the principal things that adults ought to know about the church?
6. In what ways do we best learn to know the work?

7. Why should men and women belong to the church?

8. Give your understanding of the expression "the church as an enterprise."

9. What are the most important factors in that enterprise?

10. Set down the different fields of usefulness, the kinds of service, and indicate the one in which you would prefer to work. State why.

11. How does your church measure up on efficiency judged by the questionnaire of the Interchurch World Movement?

Supplementary Reading

1. *The Church as a Field of Service* (a course of lessons), by P. S. Nordell (Charles Scribner's Sons).

2. *Religious Education in the Church,* (Chapters 1-3, 10-23), by H. F. Cope (Charles Scribner's Sons).

3. *A Modern Church Program,* by A. E. McGarrah (Fleming H. Revell Company).

4. *Solving the Country-Church Problem,* by G. A. Bricker (The Methodist Book Concern).

5. *The Church in the City,* by F. DeLong Leete (The Abingdon Press).

CHAPTER V

AN ANALYSIS OF CHURCH SERVICE

Every worker needs to be thinking of the work of the church as analyzed in two different ways: first, from the point of view of *function;* secondly, from the point of view of *structure.* By these we mean: first, organization as determined by what is to be accomplished and by the methods this kind of an organization, such as a social-religious organization, will use; and, secondly, organization as determined by the grouping of persons to accomplish definite details of the whole task. The first determines the second. We must never lose sight of it in thinking out plans of organization and methods of work.

46. I. Functional organization.—(1) To cause men to know and will the ways of the kingdom of God; (2) to bring about conditions favorable to the doing of the will of God in the world. (Read again sections 7, 36: these two purposes underlie all the service activities discussed in this book.)

47. II. Structural organization.—Every committee should be organized to accomplish two purposes: efficiently to carry on the work assigned to it; to furnish directed experience to beginners and untrained workers. It should therefore consist of expert leaders and a fair number of beginners, especially young peo-

ple and those who have had only incomplete experience in its work. It is wise to change leadership, always securing expertness to promote members, and, at the same time, to rotate men and women through the committees so that they may obtain all-round experience.

(1) The house committee.—Here one helps to care for the upkeep, protection, and equipment of all buildings and physical mechanisms. Usually responsibility for the grounds is included. Sometimes a separate committee is appointed on a special feature, such as will call for ability and taste in decorations, windows, care of the chancel and altar, provision of pictures in the school. This is a very important and practical opportunity for service. It can use specialized knowledge of building, materials, contracts, repairs, plumbing, ventilation, insurance, and fire protection.

(2) Finance committee.—This is an opportunity for men and women of executive ability and of imagination. It includes responsibility for the funds necessary for local work, extension, benevolence, and missions. It requires specialized knowledge and training in finance, organization, budget work, and auditing.

(3) Pulpit committee.—This committee is in charge of arrangements necessary to engage a minister, to provide supplies, and to cooperate with the minister in the activity of preaching.

(4) Committee on worship.—This usually includes all responsibility for music and choir, selection of hymnals, orders of service, and the equipment and provisions for services of worship. This committee

must be in closest cooperation with the minister and choir or chorus leader. Few committees call for higher talents or greater devotion. Here helpful assets will be musical expertness and taste, personal executive ability, and spiritual sympathy.

(5) Committee or board of religious education.—In charge of all educational work, responsible, as a board of education would be, for the church school, this committee passes upon curriculum, teachers, and general staff; employs special workers; supplies educational work with all equipment and facilities needed. A fine field for those experienced in educational work, this work will require much time and serious attention.[1] This board needs the services of teachers, students of educational methods, and experienced administrators.

(6) Committee on missions.—This means all the work of extending the Kingdom through the community, the Nation, and the world. What a field is here, calling for wide knowledge and great executive and promotional ability! Members of this committee should know what the different fields at home and abroad need, what they are doing; they must make these things known to all the church, enlist local extension workers, and win the intelligent support of all. What a wide field of expertness is here possible! What varieties of specialized knowledge may be used! Foreign missions mean world policies and affairs at their best. Nothing that can come under the survey

[1] The work of such a board is described in detail in *Religious Education in the Church,* chapters xx and xxi.

of the widest knowledge is foreign to the missionary purpose. Statesmen and women are needed here.[2]

(7) Committee on community relations.—Dealing with all relations to the general life of the community, with every form of direct service for community institutions and conditions, with the problems and programs for recreation, amusement, etc., this committee seeks to effect relations of cooperation and coordination with the community agencies, such as the Y. M. C. A. and the Y. W. C. A., libraries, park boards, school boards, and community centers. It seeks to stimulate the community to help the spiritual life. It needs persons who will study modern community problems, who will keep up on what is being done in this very vital and interesting field.

(8) Committee on social life.—The purpose of this committee is to foster the life of neighborly fellowship in the church, to develop and arrange occasions when the people may enjoy that fellowship, and to erect the machinery and develop the spirit that will make the church a fellowship center to all the community. This may sound simple but it calls for high talents, for practical expertness in dealing with people, for sympathy, patience, imagination, and for social skill.

(9) Membership committee.—This committee will go under many different names, some communions having fixed provision for its work; but its purpose is to watch particularly the development of immediate relations to the church on the part of the people. It

[2] On plans of organization see the publications of your church boards of missions; also, *The Pastor and Modern Missions*, by John R. Mott (Student Volunteer Movement).

is a committee, then, on invitation, recruiting, and affiliations.

(10) Executive committee, usually consisting of the heads of the different standing committees.

To this list of standing committees any church would make additions in the form of special groups organized or appointed for specific tasks. For example, a live committee could organize the transportation facilities of the membership, listing all automobiles, getting them so scheduled and mapping out the territory so that every person at a distance could be regularly and comfortably brought to church. But the list, though undoubtedly incomplete, is sufficient to show that an active church will be, if it is to carry forward its program, an interesting organization, a complex system of delegated and differentiated duties, affording opportunity for almost any sort of talent, and needing the best services of persons of every kind of training and ability.

48. Analysis of service by offices.—The field of service may be surveyed from another angle by looking at the different offices that the organization creates. It will be worth while to consider the entire staff of officers in order to see their relationships. The order in which they are here placed will furnish stimulus for discussion. Everything depends on the point of view, and this is usually involved in the particular tradition or emphasis of each communion. At this point a group studying the church as a field of service[3] would do

[3] Using Nordell's *The Church as a Field of Service* as a text-book (Charles Scribner's Sons).

well to take up with care and in detail the manual, handbook, or whatever the particular communion may use—for example, in the Methodist Episcopal Church, *The Discipline*—and to make this the basis of discussion for several sessions. Or, if this is not possible, there should at least be reports showing how closely the church is adhering to the form that is prescribed. Then this should lead to discussion of the degree to which the organization, as it is carried out, is really able to do the work of a modern church.

As one way of thinking out the work of a church we here set first those appointed or elected officers created by the church as a society, as a permanent body of people, who remain, as a rule, in office regardless of changes in the employed staff. This is a functional way of looking at the social structure of a church: these offices exist simply because the church exists and has certain projects it is carrying forward. They are, first, the officers of *representation,* chosen by the congregation or the society,—occasionally by a group of societies or an overhead organization—to whom is delegated the expression of the will of all the people. These include groups (1) and (2) below. Then would come the *leadership* group, selected and usually professionally employed to lead in carrying forward the project of the church. These would include those given in groups (3) and (4) below. Then, out of the program of the church there would rise the officers of *administration,* directing details of special forms of work or administering the affairs of organized groups. These would take in groups (5) and (6).

Last, but by no means least, are the officers of *instruction.* (See [7] below and Chapter VI.)

49. Specialized service.

(1) Trustees.—Appointed—or, more commonly, elected—to be the legal holding body of the church as a corporation, these officers are responsible for its property and all its material affairs. They usually have duties carefully defined in the statutes of the different States. A member of the class should get from a lawyer a statement of the legal duties of trustees and their responsibilities for debts, contracts, and property. Where these duties are conscientiously performed, there is much hard work to be done, calling for the highest forms of business ability. To conduct a really successful church is one of the most difficult, taxing, and profitable enterprises that can engage human abilities.

(2) Deacons, elders, stewards.—These officers go by different titles in different communions. They are the permanent body of spiritual leaders. Often they assist the minister in worship; they are his immediate advisory body. In some places the visitation of the sick and of alienated members is definitely assigned to them.

(3) Pastors.—The work of the pastor, usually professionally trained and employed, is one of the fields of work toward which any one may aspire who really covets sacrificial service in an ideal field. No vocation calls for more of the best in manhood or offers greater influence to real leaders. *Pastors' assistants.*—Here is a field of professional service calling for trained workers. But in many a church that cannot have a paid assistant there are young men and women who

could apply their abilities. Besides parish visiting there is the work of the office assistant, the keeping of records, the care of correspondence, and all the clerical work of the church. There is an entirely different class of workers known as *assistant pastors*.

(4) Lay preachers.—Here is a field of large opportunity, seriously neglected in the United States. There are many, both men and women, quite capable of ministering to congregations in neglected and remote districts. Congregations can be organized in homes and schoolhouses. Mission stations can be reached. Factory groups will welcome the layman who has something to say. The men who carried the bond-selling campaign into the factories, warehouses, and other establishments, can do just what Y. M. C. A. workers are doing today in many places. There is similar work for women among women employees. Any one who can speak earnestly and in simplicity to a group need go no farther for a commanding opportunity.

Among the Protestant churches of Great Britain, Canada, and the British colonies this work is as familiar as is Sunday-school teaching in the United States. Under one church in the city or village there will be several outstations where services of worship, with preaching, are held every Sunday. They will be manned entirely by voluntary workers. Sometimes a layman preaches at one station for months or for years, becoming virtually its pastor, serving without compensation. Sometimes a scheme of itinerancy is arranged. Nearly all churches have provisions for the licensing of such lay preachers. This work is not to be

considered as simply a short-cut ladder into the regular ministry, though it does lead many to devote themselves to full preparation for that work; it is simply the church doing a part of its work, preaching the gospel and leading in worship. The ministry of religion is the duty of every Christian according to his ability and opportunity.[4]

(5) Officers of administration.—Treasurer; financial secretary; church clerk; historian; sexton—the work of each of these is usually well known. But it will be worth while if members will prepare statements defining the duties of each and stating the opportunities of these officers.

(6) Officers of societies.—These are the leaders and administrative officers of such organizations as the guilds, ladies' aid societies, young people's societies, boy's clubs; Scouts, Pioneers, Camp-Fire Girls, Girl Reserves, etc.

(7) Officers of instruction: director of religious education.—In many churches this is an employed officer, professionally trained by courses in a theological seminary with specialization in education. But where it is not possible to employ such an officer, there are often men and women who have had special educational training who can undertake these duties. Their training should include preparation and experience in teaching, in educational method, and in the principles and practise of religious education. The director is the official head of all the educational work of the church,

[4] Treated at length in chapter iv of *The Efficient Layman.* See also *The Layman in the Itineracy,* by J. A. Hensey (The Methodist Book Concern).

organizing and directing this as the principal of a school does with his field. Such an officer becomes the executive of the committee, or board, of religious education. The work requires continuous preparation, constant familiarity with modern development in this field, and ability to organize all the processes of education.[5]

50. The church at work.—One may study the church as a field of service from yet another angle in order to see more clearly the opportunities it offers and the calls it makes upon us: it may be viewed as an *operating organization.* Looking at a church at work, what service does it offer?

(1) The church conducts worship. How can we help?

(a) By *attendance,* not only to meet our own needs but also to make the group possible, to strengthen the ties of fellowship and the feeling of group solidarity.

(b) By *participation.*—To make the worship of all real and effective each one must share, each one learning to sing and to join in responsive readings and common prayer. This is service. It helps others. It makes the service of worship possible.

(c) By *care for physical conditions.*—Supervision of the work of the sexton: good air, clean seats, proper temperature, are all aids to worship. The beauty of holiness must be real, definite, and concrete, and we can help to furnish the element of beauty. There is opportunity to aid in suitable preparation of the building, in

[5] A professional organization of such directors constitutes one of the departments of the Religious Education Association. See statement of duties of directors, published in *Religious Education* for August, 1920.

the provision of flowers or seasonable decorations, by inspection of dusting and cleaning, by a survey that sees that all service books are in place, and whatever may be needed is ready and in working order. Altar guilds serve in this capacity in some churches. There is opportunity here for the skill and taste of women.

(d) By *care for equipment.*—Building, books, musical instruments, furnishings—the total physical mechanism.

(e) By *assistance.*—Ushers, collectors, choir, fellowship committee (which introduces strangers), supervision to prevent disturbance, organizing the choir.

(f) Extension.—Preaching and conducting worship at outstations, in homes, factories, etc., both on Sundays and in the week.

(2) The church ministers to men and women directly. How may we aid? By visiting the sick and the shut-ins; by personal responsibility for the weak, the erring, those in perplexity, and those in need; by direct provision for counsel and friendly cheer for those distressed. There is a vast field of community service which is treated in detail in a later chapter.

(3) The church teaches. How may we help? This is studied in detail in a later chapter, on "Service in the Church School."

(4) The church leads in service. This is really its great function—to guide men into the experience of the Christian life as a life of social cooperation, of devotion to the lives of all. Here is a field for our study and the actual carrying out of the whole enterprise of making the church the servant of all men, of the

community, in bringing about in individual lives and in the social order God's good-will of love and joy.

51. What does the church, as a field of service, demand of us?

(1) Preparation.—The willing heart; the understanding mind. If the service is worth while it deserves at least as much thought as we would give to any other large enterprise. The efficient layman not only knows thoroughly his own local church—and this is more than most do—but he knows the theory of that church, what are its plans of organization, how the work is carried on, what the different responsibilities are, and what are the latest and best methods of discharging those responsibilities. He can make a diagram of the form of organization and he knows just what each part of the machine is designed to accomplish. Then he prepares himself for a specific task. He seeks to become expert and accomplished in at least one item of the work. The church needs lay specialization, and that comes only through the devotion of both mind and time to a particular task.

(2) Organization.—Next to ignorance of the definite work lies failure to plan time programs with reference to that work. A man will set aside time for organizations and interests outside his daily business. He will schedule his free time for these. But often the work of the Kingdom to be accomplished through the church becomes an incidental matter, and it is an accident if there remains time for it. To undertake service implies that we will set aside definite portions of our time for it.

Questions

1. Why do we have organization in the church?
2. Try to state the difference between the functional and structural views of the work of a church.
3. Compare this list of committees with those in your own church: would you add to the number given, and what committees would you add? Why?
4. What committee stands out as most important? Why?
5. Give your reasons for preferring work in a particular committee.
6. What preparation would work in that committee require?
7. What group carries on the organization of your church continuously?
8. State frankly your opinion of the plan of lay preaching.

Suggested Reading

1. *Congregation Administration,* by C. S. Nash (Pilgrim Press.)
2. *The Efficient Layman,* by H. F. Cope (American Baptist Publication Society).
3. The manual of your own church, such as *The Discipline.*
4. The year book of your own communion.
5. *Building a Working Church,* by S. C. Black (Fleming H. Revell Company).
6. *The Administration of an Institutional Church,* by George Hodges (Harper's).

CHAPTER VI

SERVICE IN THE CHURCH SCHOOL

THE great hope for the church tomorrow lies in the child today. The very man who, at home, holds his children as his most precious possession often is the one who, in the church, regards the children as of least importance. Usually he is thinking of the same children. He labors with joy for his little ones and counts no task too hard or too trifling for their sake but, strange to say, he is likely to turn up his nose in disdain when told that worth-while work awaits him in the Sunday school.

No children today, no church tomorrow.

52. Why work in the school?

(1) The church school offers men and women an attractive field of service because of its strategic place in the program of the Kingdom. Recall the two parallel methods (stated in section 6) in the minds and wills of persons and in the conditions of their lives, and it will be evident that childhood presents the all-important time when the ideals and purposes of the Kingdom enter lives, and, also, that we must look to these children to determine the conditions of life tomorrow. The school is the agency through which we must work, for the methods of the school are the best and most natural with which to develop Christian

purposes and to train lives for efficiency in Christian service.

(2) The church school is already organized to do the work of the church in the most direct manner. It deals with persons personally, individually, and in small groups. Preaching is teaching large classes in a general manner; class work is teaching small groups in a definite manner, for specific purposes, with the teaching adapted to the needs of each case. And still more, in the modern school, the teaching is organized about the idea of activity; it does not consist in discussions about religion; it is rather a series of methods by which the young are led into the actual experience of life as Christian fellowship and service.

(3) Service in the church school is our opportunity to reach persons most influentially at the time when they can be guided, when life's purposes are being formed, when ideals mean most. It guides those who are willing to be guided. It teaches those who expect to be taught.

(4) The church school gives us service reaching over the largest areas of life. It deals with those who have life in its beginnings. Service here may have effects lasting through the whole of a life and reaching innumerable other lives.

(5) Service in the church school is educational service of the very highest rank. We have tended to deride the Sunday school; but derision turns out to be directed not at its essential methods but at failure to give that method a real chance, at inadequate realization and inadequate support. But any school that really

undertakes its work of training the young in the Christian life has a task that every other school might well envy and has opportunities such as few others possess. It deals directly with the ultimate purposes of education, the characters of persons, and the life of their society. It need know none of the limitations of public-school traditions; it has entire freedom in dealing with persons as persons—and that is the freedom most of all desired by all educators.

The very shortcomings and inadequacies of our present Sunday schools challenge those who seek high service. They call us to understand thoroughly the high task of training the people of tomorrow for a Christian social order. They call us to quicken a slumbering church to this its largest opportunity. They call us to make good the deficiencies in equipment, trained workers, and support.[1]

53. What can adults do for the church school?

(1) Make it their immediate responsibility.—In nearly all churches the school is the one large field wholly dependent on lay work. Even where a trained director is employed, there remains just as much need for lay workers. The members of the Adult Department of a school ought to regard themselves as the alumni of the school, feeling solicitous of its record, watchful for its efficiency, determined to make it mean all that it may mean to the Kingdom. It would be a perfectly natural condition if an Adult Department

[1] The serious effects of failure to give Christian instruction are seen in the special reports of the British Committee on the War and Religion, and the American Committee, the reports of the latter published by the Association Press under the title *Religion Among American Men.*

should say to the church board: "We will assume entire responsibility for the maintenance of the school; we will guarantee that it has all the money it needs, that trained workers are supplied, that proper buildings and equipment are furnished." This is simply to say: "We will pay our debts, not only for what we have received but, also, for what we owe the Kingdom—paying where it will count for most. We who are strong will bear the burdens of those who are weak. We who are adults will be as spiritual parents to the children in the church." Why not?

(2) Sponsor it to the church.—One does not have to look far to find a church that scarcely knows it has a school. Still more easily could we find churches that have but the faintest conception of the place of the school in the work of the Kingdom. To them the church is an adult institution. Whatever their theology may be, their practise shows that they believe that persons enter the life of the Kingdom as adults, that they must experience years of life outside the recognized social family of God, and then if they have been bad enough to realize how bad they are they may be good enough to be brought into the church. Such churches need conversion. May not the Adult Department set a little child in the midst of that church? Nothing will bring that about more readily than setting the child first in our own purposes, organizing the service of the department first of all to give the children their full rights in the Kingdom. We must labor continuously to bring this religious family to treat its children as every good family treats them, living for them.

(3) The parent-school club.—The general purpose we have been urging may take form in a special organization similar to the clubs and societies which parents and others organize to cooperate with the work of week-day schools. Study the work of these parent-school clubs. There is almost sure to be one in your neighborhood.[2] They hold meetings at which the ideals of modern education are presented. They conduct conferences in which parents and teachers discuss the actual problems that rise in the school. They have committees to help the school secure better equipment, conduct programs of play and entertainments, exercise a larger direction of the child's leisure, guard health conditions, and make the school efficient to carry out its larger purposes with the total social life of the young in a community.[3]

(4) The community council.—Under many different forms communities are getting into cooperative relations to care more fully for the religious training of children. Councils and community boards are being organized, representing all the churches, to establish more adequate programs of training, to obtain larger areas of time for instruction, and to set the whole work of the religious training of the young on a plane beside the work of their general training.[4] There is, at

[2] Send for the literature of the Parent-Teacher Department of the Mother's Congress, Washington, D. C., or for that of your own State organization of parent-teacher associations.

[3] See description of the Church Parent-Teacher Club in Detroit, by L. E. Jackson, in *Religious Education* for April, 1918.

[4] See the accounts of community organization in Professor W. S. Athearn's *Religious Education and American Democracy;* his plans of organization in the pamphlets of the International Sunday School Association; also, the accounts in chapters vi-ix of *The School in the Modern Church,* by H. F. Cope.

this time, hardly anything more significant or richer in promise than this movement to secure common, united, organized effort through the whole life of communities. We begin to recognize the need for week-day instruction in religion, and this is the only practicable means by which it is likely to be effected.

(5) The community and the school.—Today seldom more than one third, sometimes only one fourth, of the child population of school age is even enrolled in the church school. The greater part of the citizens of tomorrow are today without religious training. What a challenge is this! We lack courage and imagination; we do not really believe that the Kingdom may come if we assume, as we now do, that this is inevitable. Let the Adult Department determine to win the two thirds now outside the school. Adopt the motto "Change the one third into three thirds." All that is needed is a steady, family-after-family, personal campaign. True, that is a good deal; but it can be done and it is worth while. The same ingenuity and perseverance used in bond campaigns and other community campaigns will succeed here.

We, the adults, are responsible for those children outside. Do we know definitely how many there are in our own village or community? Can we say that every one has been invited, that every parent has been urged? Can we say that we have removed the common and valid excuse that the school could not take care of them or that it was not worth their time? Here is real evangelistic work—work that will count for most.

Let the Adult Department study the church statistics of 1920, which show the alarming decrease in Sunday-school enrolment, in the United States, of from six hundred thousand to a million in the preceding five years. Let them seriously seek out the reasons for this. Let them consider these possibilities; the increasing intensity and pressure of modern life; the questionable wisdom of confining religious instruction to a day we would see devoted to rest and worship; the failure of the church school to keep up with developments in general education; our guilty assumption that only a part of the child population can be reached; our ecclesiastical, selfish, cold-hearted indifference to children. Let them face these questions: Is the next generation to grow up without religious training? If it does, what hope have we of religious democracy? [5]

(6) The better school.—Find out what "the better school" means. Do this by forming a *library* on the plans, methods, ideals, and practise of modern schools. Begin to collect a real workers' library. This should include all the better books on religious education, all that can be gathered in the form of catalogs of successful schools, pamphlets describing their work, magazines that deal with ideals and current methods,[6] and pictures and plans of new buildings and of rebuilt plants and rooms. Get the special books prepared

[5] Discussed in *Education for Democracy,* by H. F. Cope (Macmillan Company).

[6] Such as the *Church School,* any magazines published by your own denomination, and, for acquaintance with modern theory and ideals, the magazine *Religious Education.* Laymen who seriously desire to keep up with improvements in religious education cannot dispense with the last magazine (Religious Education Association, 1440 East Fifty-seventh Street, Chicago).

showing the methods used in each grade and dealing with plans for missionary instruction with pageants, with work with boys and girls.[7]

54. What can adults do in the school?

(1) The Adult Department should cooperate with the school officers in the care and distribution of the workers' library. That would be a most interesting task for more than one worker, for if the library is to be useful it needs to be properly catalogued; it must be kept up to date; its advantages must be advertised; and its contents must be kept in good, usable form.

(2) The Adult Department should help to secure better working conditions. Compare the quarters used for religious instruction with the buildings for public education. Can the most important work of all be done in makeshift rooms? Some churches do have adequate special buildings that provide for all the needs of children and youths. Not all these churches are large and wealthy.[8] At least, the children deserve buildings and equipment as fully designed and fitted for their needs as that which the church is providing for adults. Much may be done by way of immediate improvement, making present rooms healthy, well lighted, and cheerful, and furnishing needed blackboards, suitable chairs, and desks. Both men and women have opportunity to look into these rooms every week and try to make them so attractive that

[7] The Religious Education Association will furnish, on request, several lists of books and material suitable for workers' libraries, either large or small.

[8] Send for the circular of information on Sunday-school buildings, published, gratis, by the Religious Education Association, Chicago. Some church boards also issue reports on this matter.

young folks will think of religion as attractive and as a happy experience. Good pictures, chosen by capable judges; fresh and growing flowers; pretty hangings—all these will help.

(3) Supply teachers must come, usually, from the Adult Department. For the graded school this will call for a special organization of persons pledged each to keep up with the work of a particular grade so as to be ready to step into a vacancy. But it will usually be found that such substitutes will do well to spend time with their classes in the week and as frequently as possible.

(4) The Adult Department can organize "personal counselors"—that is, a band of workers who agree each to become, without official announcement, the helpers of individual younger people or of groups of younger persons. Here is this boy or that girl, going through the critical years. At this time they need most of all a friend—an older, sympathetic person, one whom they can trust. The counselor becomes such a friend. He or she aids in life's practical problems, advises, and furnishes the guiding strength of friendship.

55. Making the school reach the community.

(1) Direct extension work. The Home Department is the extension department of the school. It languishes usually because it needs so large a body of workers and requires a great deal of attention to details. But it is a fine piece of work to reach remote homes, the shut-ins, the sick, and the distant persons. Those who enjoy organization detail and who like to put over a difficult job have a good chance here.

(2) Lead special groups and organizations. The modern church is using the group-organizing tendency of young people. It is likely to have several of the following: Boy Scouts, Girl Reserves, Pioneers, Comrades, Camp-Fire Girls, Girl Scouts, and "knights" of many orders. All these need leadership. Each, in its own way, may be mightily effective if it is organized on the needs of boys or girls and is directed for their development.

(3) Direct the play life. We are extending the playing years for adults and realizing on the playing years for children. Play is the child's great ideal reality. Many learn more about life in their playing hours than in all beside. What an opportunity for the younger men in the Adult Department to get out with the boys, for women to see that every day the girls have opportunity, space, equipment, and direction for healthy play! If the department should organize a "recreation group" to get its own play by playing with the children and young people, there ought to be a waiting line seeking membership. But that group would soon find that it had to study play to understand not only the rules of the modern games but the ways that play makes for religious character. The boy's need is the man's opportunity, and the girl's need is the woman's. Boys and girls will welcome those who will play as a boy's man plays with boys—not patronizing, not preaching, not posing, but just playing. The leading will take care of itself.

(4) Develop present resources. There are many unrealized possibilities in the church school. Persons

who love good books and are interested in cultivating reading will find the Sunday-school *library* a rich field. Throw away the old library, as a rule, and begin to gather new books; then see that they are known, advertised, circulated, and understood.[9] There exists in every school much undeveloped artistic talent. Some adults will find happiness in organizing the school *orchestra;* others in training a *band.* Others will discover the children and young people who can *draw and paint,* and gather them in groups to make cartoons, to prepare attractive advertising for the church and school. Some children delight to *cook and bake,* and some women would rather teach them than do anything else. Some children delight in *ministries of relief*—in gathering books and magazines for the shut-ins, in taking flowers and dainties to the sick, in preparing post-card books, etc., for hospitals. Of a similar nature is the *Red-Cross work.* All these need only organization and friendly, cooperative direction.

(5) Direct activity. Today the purpose of a church with its children is, in every way possible, to guide them in actually living the Christian life; it is principally that of so organizing and directing their activities that they form the purposes and habits that make a Christian society. This gives prominence to the life of action: it makes instruction the stimulus and guide to social action. But this program calls for much more direction than was needed when we were thinking only of classes: it means that the program of religious edu-

[9] On developing and using the library see chapter xiii of *The School in the Modern Church.*

cation affords opportunity for the work of a much larger number of men and women who will work with the young in the kinds of activity which have already been suggested and in developing a constant, all-around experience of life as service and love. Every adult who sincerely desires to aid in growing a religious generation should understand the modern program of service for children.[10]

A Contrast

"For secular education the United States government is spending about twenty-eight dollars a year per pupil in the elementary and high schools.

"For religious education the Protestant churches are spending on the same pupil a little less than forty-eight cents a year.

"The success of any plan for Christianizing more completely the new social order will require that the home, the church, and the public school join forces for the effective control and guidance of all the processes of character formation and spiritual development in the youth of the nation. The inspiration of such co-operation . . . is in the spirit and teachings of Jesus of Nazareth. He placed the child at the center of his kingdom. The parents and teachers of America can do nothing greater. Dare they do less?"—*Henry H. Meyer.*

The child is the church of tomorrow.

[10] See *Graded Social Service in the Sunday School*, by W. N. Hutchins (University of Chicago Press) and a paper on "A School of the Christian Life," by Professor Hugh Hartshorne, in *Religious Education* for April, 1920.

Questions

1. What constitutes the importance of the church school to the Kingdom?
2. What proportion of the expenditures of your church went for the children last year?
3. What is the proportion between the hours children spend in general education and those spent in religious education?
4. What is the school population of your community (county, school district, village, or ward), and what is the total Sunday-school enrolment? What is the average total Sunday-school attendance?
5. How much of your school plant is designed for children?
6. Describe a parent-teacher club.
7. How many books on methods of religious education are there in the church?
8. Give a list and description of the different societies for boys and girls, such as the Scouts, etc.
9. If you had no public school, and the church had to furnish one, what steps of organization would you take?
10. What does your church now need to carry on sufficient training for children?

Suggested Reading

1. *The Church School,* by W. S. Athearn (Pilgrim Press).
2. *The School in the Modern Church,* by H. F. Cope (George H. Doran Company).

3. *A Survey of Religious Education in the Church,* by W. C. Bower (University of Chicago Press).

4. *Education for Democracy,* by H. F. Cope (Macmillan Company).

CHAPTER VII

SERVICE IN THE HOME

56. "Thy kingdom come," we pray. **How does it come?** Often we seem to count on its realization by compulsion: we seek to legislate society into conformity to the heavenly ideal, to set up regulations which will compel all men to live in right relations. Regulations help only as fences and guideposts help to keep people in the right road. But the Kingdom is more than a fixed condition: it is a developing social order. It is not a road so much as a band of persons walking along a road. Jesus said that the Kingdom is within us. Certainly it comes from within. It is in our hearts before it is in our affairs. It comes through the development of the ideals and purposes of a social life of good-will and love. Then, as these purposes work out in the wills and actions of people, we have groups which realize the life of the kingdom. Already there are, here and there, groups that do experience the life of the divine society of loving good-will. A Christian family at its best is such a group. Here all members have full opportunity to serve, to be governed by love, and to devote themselves to the good of others. A society composed of such families would come very near being the Kingdom. The great importance of the family lies in the fact that it is the one, small social

unit that exists for essentially spiritual purposes—the birth and development of personal lives—and in which the problems of social living can be solved simply and experimentally.

57. Beginning at home.—The Kingdom, like charity, begins at home, and service activities begin here. This is true in at least two respects: *First,* a Christian social order will consist of so many families that are in every respect Christian societies; and, *second,* any effective service we may render for the Kingdom must be the natural development of practise in living its life in our own most immediate and first social group—the family. It is so much easier to dream of conquering the world than it is to be patient at home, to discuss the big political and social issues than to do justice and to love mercy and to walk in love with our own children, to define the ideal society than to do God's will in our own society, that we constantly need to remind ourselves that the highest service we can possibly render is this that lies nearest to us. It seems a small matter; it is actually one of incalculable importance that we should devote ourselves to making one spot on earth the place where children may have their full measure of life, where they may witness and practise the life of Christlike cooperation, where goodness means happiness, where religion is a reality because it is in daily action.

No passion for social reform must be permitted to make us knight-errants for the world and neglecters of our own children. In that word we touch the secret of the social and religious importance of the home;

it is the one institution organized expressly for all the needs of the lives of the young, the weak, and those who are learning life's ways. The church has a ministry for children, and the school has a work for them; but the home is for all their needs and exists only because these needs exist. It is therefore at the very roots of all society-making because it makes the active factors of society.

It is true social service, then, to study the principles of homemaking. The adult class studying a course on religious education in the family has not turned its back on social service; it is at its beginnings. It is social service to regulate the schedules of our life so that we can have time to talk with our children, time for family worship, time to discuss problems, time to enjoy pleasures together. It is social service for the father to play with his children. We must keep our minds clear on this. Social service is not a matter of soup and sanitation, of municipal codes and charters, of regulations and reforms alone; whatever makes for a better social order is social service.

58. Service extending from the home.—It is social service to help enrich the lives of other homes, to cultivate neighborliness, to strengthen the ties of fellowship among families, and to make home life richer and a source of greater happiness to others. We must never get so busy adjusting the mechanism of the world that we lose sight of people or cease to enjoy persons and to cultivate friendships. These informal ways of service may seem to be indefinite but they are very real. Many a man who has simply made him-

self "a friend of men," whose heart and home have been like a "house by the side of the road," has done more to make his community into an ideal society than all the busybodies, with their reforms, rules, and codes.

59. Service for conditions.—With all emphasis on the side of ideals and personal elements in homemaking we need to remember that the family does not exist in a vacuum; its highest ideals are often frustrated by hostile circumstances. The ideal family is not easy of realization where father and mother start out at daybreak to hours of severe toil, where children must shift for themselves, where parents return, wearied in body and stagnant in mind, to a home dirty, ill-kempt, and repulsive. The factor we have several times stated—"conditions favorable to the life of the Kingdom"—is needed here. It is hopeless to picture ideal family life until we have made it possible in right and just economic conditions. Imagine the citizenship we are forming by forcing children to live in hovels, to play in streets adorned only with cinder heaps and garbage, to press their little faces on dirty window-panes as they stare, dull-eyed, at the elevated trains rushing through the cañons of tenements! There is something wrong with the city that has its parks for the folks who have leisure to play and its many boulevards for automobiles, while thousands of children live in dirty, squalid, noisome, human rabbit-hutches. And the wrong roots in our own hearts: we have not yet seen city life with human eyes; we are more concerned with warehouses and factories than with families; we think more about the goods we sell than

about the great human product of people. There is a call today for service to achieve these two ends:

60. The right of children to have parents.—At present many do not have them. They cannot until all fathers and mothers have time to spare from earning the bare necessities of life to live at leisure with their children. Children do not have parents unless they have what they need of their time, their interest, their undiluted strength, their very joy in life, their freedom to enter into the child's world. This is the sense in which children must have parents. And this is the great social base for our demands for just wages, reasonable hours of toil, and freedom from toil for mothers who have the care of children. Physiological parenthood is only a beginning; society must make spiritual parenthood possible.

61. The right of children to have homes.—The human bird needs, for physical reasons, its nest; but it is so much more than physical that it needs all that a home means—a social nesting, spiritual nurture. A home should be for every child that small social experience in which he learns the larger life of society and learns to take it in terms of social good-will. Social living cannot mean good-will unless it is the expression of good-will. People will grow up in love toward men when they experience the love of men. Is it strange that the young soon show that they take the world in terms of greed, of struggle and ruthless competition, when society has shown them no love, when it has cradled them in darkness, noise, and filth, has fed them on food that always left them hungry, has

kept its free joys of play for its chosen few, and has made them fight with their tiny fists for every pleasure they had? There is service we must render in campaigns for better housing, for the rights of all classes to live under healthful conditions, for the rights of other than our own white race—for the Negro and the children of our guest races whom we would make true members of our national family. Work for these ends must have an intelligent basis. We can usually find the reports of special committees on housing conditions in our cities, and there are several fairly exhaustive general studies of this subject. (See the references in Chapter VIII, "Service in the Community.")

62. What the Adult Department can do to help.—Its members can, in the classes or at other times, make a study of housing conditions, of the various books written on principles and methods of improvement. They can make studies of the actual conditions in their own community. They can call in special experts who are capable of presenting the facts and ideals in a winning manner in public lectures. They can set the facts, where they are subject to improvement, before the public in the papers. They can agitate—advertise better standards and insist constantly on the rights of the child. They can advise with individuals, helping them to find better homes. They can maintain a bureau of home-finding. They can organize against rent profiteering. Some of them can quit taking blood-money from slum tenements and tear them down and build ones that they would dare to look at from God's judgment bar. Repentance should be the first service step

of some adults in churches, and restitution should be the next.

63. The right of children to the joy of life.—"Joy" is a foreign word to some religious persons; but we shall not be likely to understand the Kingdom until we realize that the life of joy is part of our heritage, that Jesus sought to make men deeply happy, that he promised them joy, and that the old Hebrews were essentially right when they sang so much about the happiness of the world of nature. But we can hardly doubt the child's definite right to happiness. It is just as valid as their right to health, for it is simply health of the inner life. The Kingdom is more than meat and drink. The bare economic conditions will not suffice. Life must be rich if it is to be generous. Children have a right to play, a right to enter into their heritage of the past, with its treasures of beauty and aspiration. Beautiful music, fine pictures, fair prospects, and, above all, the glows of sunset and the wide open spaces belong to them. Here are definite points at which some may begin service: How many playgrounds has your community? How many children can get to them? Are any robbed of their free life by work in factories and stores? (A full survey under this head would lead us out into the entire field covered in Chapter VIII, "Service in the Community.")

Children have a right to physical nourishment. A period of high prices is not only an embarrassment to the ones who pay the bills; it usually means that thousands, perhaps millions of children go undernourished.

The rise in the selling price of milk cuts short the supply in all poor families and in many of moderate means. We ought to objectify profiteering in terms of children. Is it any better to conspire to starve American children by raising the price of food than it was to trample the babies of Belgium underfoot? A campaign for fair prices serves the Kingdom. It is hard to see how one can grow up in love with the world, loving humanity, when one has to look back on a childhood, stunted and embittered, in which humanity treated us as spoil for its greed. One must be fair; one must get all the facts; work for fair prices must be fair-minded. But if every church in North America had had a live, intelligent, working committee on fair prices during the year following the World War, conditions might have been different.

64. Service for efficiency.—Children have a right to have parents who understand homemaking. Homemakers are not born; they must learn their art. There is a fine field of service here especially for women who will cooperate with the public schools in obtaining for all young people, both boys and girls, full training in practical domestic living and who will help parents to get that training. No church is going aside from its true work when it has classes for parents in cooking, dressmaking, and all the household arts. Fathers need training too. We assume, mistakenly, that the mother alone has responsibility for homemaking. Approaching equality will insist that the men share duties and joys. We might well put ourselves into classes on budgetmaking for the family. A course in the pur-

chase and use of foods and equipment would make us more intelligent and more sympathetic. Then, how greatly the comfort of the home may be increased where the man is handy with tools and can make shelves and other conveniences! In these days, when larger areas of leisure are falling to workingmen, there must be provided definite training in the wise use of that leisure. More idle time may easily mean more time for loafing, for street gangs, for dissipation. But more time ought to mean our own gardens, our own household service, play with our children, family conversation, the joys of human fellowship, and the good book by the evening lamp.

65. Service for ideal purposes.—There are homes with every economic factor in their favor which are nevertheless as barren as a desert and as fruitless socially. Some of them are mere warehouses of furniture and junk; and others are factories that turn out an antisocial product. They have no ideal purposes; they lack the spirit of the Kingdom; they do not exist for persons as spirits. Such homes call for our service. This is not easy to render. You can't go into a man's house and say: "Look here! This house lacks soul; you have no music, no pictures, no books. Just come over to my house, and I'll show you what a home can be!" No;—yet, somehow, we have to quicken a divine discontent with things—a hunger for the life that is more than bread. There are no set methods; but this is true—that no empty life ever met a full one without being ashamed of itself. If you devote your home life to its rich side of personal values, a contagion of de-

sire will spread; it will go through your children and your neighbor's children. It will quicken their hunger—that is, if you are not greedy, if you share freely this spiritual side of the life of the home with them. This sharing may be quite definite. Do you pass your books on to other homes? Might not the Adult Department gather up all the usable, idle books and circulate them where they would not be idle?

66. Training parents.—Something definite may be done if we set about it. The trouble with many families is that parents have simply happened on home-making. They have been trained for everything else in the world except this the most important of all their duties. The church remains strangely negligent here. Recognizing the place of the family, the importance of training children, constantly being reminded as we face every social problem that its roots go back to the home, we still go on preaching about everything else and teaching practically everything besides. Two things need to be done and they will call for trained and devoted workers. They are: (1) Training-classes in the regular school—classes in which parents and young people too [1] may study the principles and practise of organizing and conducting a Christian home. It is a strange commentary on our religion that we should have so long neglected this simple duty, that we should have classes analyzing with great care the details of Hebrew history but ignoring absolutely the great problems that were pressing in the minds of the pupils,

[1] Text-books for young people: *The Family and Social Work*, by E. T. Devine (Association Press); for parents: *Religious Education in the Family*, by H. F. Cope (University of Chicago Press).

obscuring the Israelites as they thought of their homes, making them lose sight of Balaam as they worried over family budgets, and all the while tending to make religion totally unreal, concerned with things that do not matter to-day.[2] (2) Parents' conferences—that is, regular opportunities for fathers and mothers to get together, under competent guidance, to discuss the problems of home life and the training of children. Whoever has witnessed the eagerness with which parents use such opportunities will wonder that they are not everywhere afforded. One can serve here without at all setting up claims to superior domestic attainments. The service most of all needed is that of organizing the groups and furnishing the necessary facilities for their meetings. We can discuss their possibilities, advertise the meetings, procure experienced leaders, or arrange the outlines on which discussion may proceed.[3]

67. Facing the problem of family worship.—It is a real problem; merely wishing for its reestablishment will not secure it. All the difficulties of time, of modern conditions, and of ignorance of methods enter in. But we can help at several points. We should all find it easier to have regular worship if others were doing likewise, and a social custom were thus established. We should find some of our difficulties met and solved in mutual conference. All who are trying to have family worship need help, and all who are trying are

[2] The organization of classes for parents and the possible courses of study are treated in detail in the author's *Religious Education in the Family* and in chapter xv of *The School in the Modern Church.*

[3] The problems discussed in such a conference are treated in detail in a text-book, *Parent and Child,* by H. F. Cope (Doran, 1921).

able to give help. Service may be rendered by aiding parents in finding the best materials to be used. Some of the church boards publish useful suggestions and brief guides to suitable worship material.[4] Much help could be rendered if a sufficient quantity of these pamphlets could be obtained for every family to have one. A family-worship guild could be organized, consisting of families pledging themselves to maintain worship. Perhaps the most helpful service of all would be to enlist the aid of the children. So much depends on their cooperation, and we shall not have real worship until we abandon the idea of imposing it by parental authority and allow it to come in by the will of all the members of the family. It is not enough to pledge children to family worship: they need personal training in worship; they need to learn how to pray, to learn what prayer really means, to be saved from the bitter awakening that comes from false notions on prayer; they need so to enjoy worship that they will demand it in their homes. The promotion of family worship would be the home-extension aspect of Adult-Department work.

68. Preserving the family life in a time of transition.—Many features of home life are passing. Just as we have left behind us home-weaving, spinning, and domestic manufacture, it looks as if we might leave behind us the home kitchen and begin to depend on restaurants for our meals. Many features of individual family life are being socialized, passing over into com-

[4] See the useful pamphlets issued by the Baptist, Presbyterian, and Episcopal boards of religious education. The Religious Education Association also has pamphlets for free distribution.

munity forms. But that does not mean that family life must pass. We can serve to effect many wise economies in domestic life and at the same time to preserve the essential purposes of the home. Perhaps the best way to do this is by deliberately devoting ourselves to the purpose of strengthening the human, personal, fellowship aspects of home life both in our own homes and in those of others.

Questions

1. In what sense can work for better homes be called social service?
2. How do good homes contribute to the Kingdom?
3. What are the essential conditions of a helpful home?
4. What do we mean by the phrase "the right of children to have parents"?
5. Where should we place the first blame for slums?
6. What steps can an Adult Department take to obtain better housing conditions?
7. Does your church know anything about housing conditions in its community?
8. Do you have a parents' class? State the subjects such a class might study.
9. What steps can be taken to enrich home life?
10. What are the most serious difficulties in the way of family worship?

Suggested Reading

Religious Education in the Family, by H. F. Cope (University of Chicago Press).

The Training of Children in Religion, by George Hodges (Appleton Company).

The Family in Its Sociological Aspects, by J. Q. Dealey (Houghton, Mifflin Company).

Parent and Child, by H. F. Cope (Doran).

Religious Education for 1911, papers published by the Religious Education Association.

Suggestions on Service

1. Gather facts on the physical and economic aspects of home life.

2. Circulate pamphlets and bulletins (such as those of the Children's Bureau and the Bureau of Education, Washington, D. C.).

3. Organize classes in home training, problems of child training, family worship, etc.

4. Organize groups to make a school library (including phonograph records) available in homes.

5. Provide "friendly helpers" to stay in homes, so parents may go to church, to meet emergencies of sickness, distress, etc.

CHAPTER VIII

SERVICE IN THE COMMUNITY

69. The community and the Kingdom.—The family is a small community of persons of similar interests. The community is the larger unit of persons of diverse experience, interests, and purposes, in which the many must learn a common, cooperative life. By a community we mean, usually, the neighborhood that has a common center or has a common area of activity and interest. This neighborhood group is our chance to demonstrate the life of the Kingdom locally.

It is important that we should see the primary place of the community in the program of the Kingdom. Consider what it is that most of all influences the lives of boys and girls, what most of all determines their ideals. Is it not likely to be what they see and hear as they walk our streets? Here many spend most of their time; here interest combines with freedom to make impressive the bill-boards, the store windows, the dirty streets, the broken walks, or the ideal forms of beauty. Here is a real school of character. Every improvement effected in environment affects untold numbers of lives. It constantly expresses the ideal that brought it about. It is a more effectual teacher than any in words. What men are depends in no small degree on what they live in. Service for the community

is service to make conditions of life which nurture the spiritual, conditions that make it possible for a man to live for others, conditions that make Kingdom living possible.[1]

One either makes heaven in his every-day relations or he never makes it.

70. The spirit of approach.—The saloon, gambling, political grafters, despoilers of youth, and agents of vice have always stirred up the activities of organized adult Bible classes. This is right; and by fighting such foes they have accomplished much good. But there is always one danger—that these crusaders shall be no more than reformers. The service activities of Christian men and women are directed to something greater than reform: they work to remove evils because they see in them those occasions of stumbling which Jesus spoke of, and because these evils stand in the way of the realization of the Christian social program. We need constantly to set our activities by this compass of the Kingdom, lest the spirit of personal bitterness get into them, or they become subverted to partisan ends. The fight against community evils is simply a part of the program of bringing about conditions favorable to the rich and happy religious social life of all.

All who enter upon what is called social-reform work need to watch lest they develop the objectionable traits of the professional reformer—the man who seems to have no other mission than that of "taking the joy out

[1] See *Christian Life in the Community*, by A. J. W. Myers (Association Press)—a good short text.

of life." There are those who, having vinegar only in their veins, would proscribe all laughter, all exhibitions of vigorous, joyous living. Keep the service motive dominant.

71. The community and national life.—The greater part of our total American life is, at its roots, community life. Democratic institutions take their rise in the efforts of neighborhoods to effect civil organization. The old town meeting is both the forerunner and the heart of democratic national life. Whatever helps to stimulate people in consciously working together and to foster united community life helps to preserve the best of democracy, to develop the cooperative spirit, to strengthen kindly human love, and so tc make possible the divine social order.

Community service is the natural expression of *patriotism.* At its best patriotism is likely to get busy near home. If a man loves his nation he can show his love by cleaning up his own dooryard, by giving himself to hard work for clean streets, good health conditions, and morally helpful surroundings in his own village or town. Work next to one—the every-day kind of commonplace things which can be done without halting the procession or calling in the band—this it is which tests our expression about devotion.

72. Varieties of communities.—The community is not of the village or city alone; the open country has its community life and its community problems. It has its opportunities for service and its problems of health, communication, occupations, recreation, and religious life. To-day its greatest danger is that it shall fail to

develop its own resources, that its people shall flock to the cities or depend on the near-by town for all their social and religious life. No greater work can be done than that of developing active cooperation among its people, making the church its real community center, bringing back the old power and sweetness of its social fellowship, holding its people in the spirit of united service. Get and read with the class Richard Morse's fascinating story of an actual experience; it is called *Fear God in Your Own Village*.[2]

The rural church ought to be the opportunity for city and village service. The resources of the town come from the country; they should go back in manhood and womanhood, in friendly service, in meeting the needs of the country Sunday school.

73. Conditions of community service.

(1) Organization for service.—The general organization we already have in the Adult Department; the division of labor will be determined by the particular tasks to be found in the community.

(2) Unity of purpose.—There should be substantial agreement as to what the ultimate purposes of service are, then as to what methods should be used and what particular projects should be taken in hand. Free lances have their value; but an equal number of persons will effect more when they unite and agree to cooperate.

(3) Agreement based on common knowledge of the problem.—This is our most serious need. We have made many mistakes by divided counsels, but we have

[2] Published by Henry Holt & Co.

made more by attempts to work in ignorance of the facts. Many a movement for reform has come to grief because it has been directed against foes it had never properly uncovered, sometimes against foes that were purely imaginary, often proceeding on methods totally unfitted to that particular local condition. Do not try to hit in the dark.

As a practical method of the study of community problems and work I have seen nothing better than the plan outlined in *Who Is My Neighbor in Cleveland?*—a series of six chapters based on the institutions, agencies, activities, and needs of Cleveland.[3]

74. Make a survey of your community.—Really to know conditions is the most important step toward effective service. Get all the facts—not population alone nor figures on church relations only. Many meet this suggestion with the objection that they already know the facts. So we all think until we investigate. One pastor scoffed at the Interchurch survey until it revealed ten persons of his own denomination living right in his own block and unknown to him. All this applies equally to the rural community. Some of the most startling revelations have come from rural surveys. See the reports of the Survey Department of Home Mission Fields of the Interchurch World Movement.[4]

A survey means an organized enterprise to discover, classify, relate, and analyze all the facts that go to

[3] Prepared for use by church classes by J. F. Hall, of the Welfare Federation, Electric Building, Cleveland. Samples cost fifteen cents.

[4] Read *The Evolution of a Country Community*, by Warren H. Wilson (Pilgrim Press).

make up a complete picture—a real knowledge of some particular phase of life. The facts we need to discover will include population, economic condition, housing conditions, school relations, church relations, facilities for play, recreation, amusement, education, social mingling; agencies that aid, those that hinder; city organization, and means of effecting improvements. Display the facts in a series of charts showing: population distribution, church distribution, Sunday-school distribution; facilities and agencies of recreation, education, and help; a map of the community with the different types of agencies shown in colors—thus exhibiting whether the community is helpful or not. The survey should reveal all possible allies as well as uncover all that hinders.[5]

Plan carefully. No plan should be attempted until one or more of the available books have been studied.[6]

Plan the survey on the experience of others. Follow in detail the outline given in the book you adopt, such as that in Doctor Carroll's or the succinct plan of Aronovitch.

Study results. Tabulate the facts. Get this diagnosis of the community definitely before all who are to share in the work.

[5] On helpful agencies in a city compare *Human Welfare Work in Chicago,* H. C. Carbaugh (A. C. McClurg & Co.).

[6] *The Social Survey,* a bibliography (Russell Sage Foundation); *What Social Workers Should Know About Their Communities* (Russell Sage Foundation); *Community Action Through Surveys,* Harrison (Russell Sage Foundation); *The Community Survey,* Carroll (The Abingdon Press); *Knowing One's Own Community,* Aronovitch (American Unitarian Association); *A Community Study,* Earp (American Baptist Publication Society); *What Every Worker Should Know About His Community* (Federal Council of Churches); *A Survey of Religious Education in the Church,* Bower (University of Chicago Press); *A Study of a Rural Parish,* Feltch (Missionary Education Movement).

75. Make it a community enterprise.—Practise community unity. Don't try to monopolize either work or glory along church lines. Call in every one who will help. Service cannot be sectarian. Religious divisions are a source of weakness in the community. Any sincere service will seek to overcome them. See that you do not let your service become a cause of further separation. Our isolated reforms always break down.

76. Provide for physical needs.—The survey may reveal a lack of sufficient playgrounds. It may show that the lives of many are being impaired by unsanitary conditions. It may indicate the need of a thorough treatment with road-scrapers, brooms, and a cleaning brigade, or it may suggest that folks might get to school, church, and market if roads were improved. Whatever most needs to be done is the thing to begin on; the next step will take care of itself. The churches of a township near Portsmouth, Ohio, organized a good-roads association with more than three hundred paying members, who converted the county commissioners, carried a bonding proposition, and hard-surfaced every road in the township.

Adult classes, brotherhoods, church men's clubs, and similar organizations of women have opened up playgrounds, supervised "movies," organized community centers—with educational, recreational, and social features—conducted canteens, organized community singing, financed chautauquas, conducted "swat-the-fly" campaigns, and cleaned out groggeries. See the list of activities at the end of this chapter.

One of the complex and difficult problems of community life is that known as "the housing problem." It is not alone a question of a sufficient number of houses or apartments but of the suitability of these for human living. Worth-while service here calls for specific knowledge,[7] but there are some aspects that the adult class may well investigate: numbers to a room, sanitary conveniences, hygienic conditions, air, light, and water. There are conditions in some American cities as bad as any shown in *In Darkest England.*

77. Facilitate community unity.—The church ought to be the one great unifying agency in the community, the real community center. But often its sectarianism splits people into rival groups, waging a competitive struggle for ecclesiastical existence. The laymen could remove in a week the great shame of a divided Christianity, warring often in bitterness, if they were willing to set first things first, to sacrifice their own ends and desires for greater ends. The following case is peculiar only in its immediate characteristics; the adults of that rural community could have settled the difficulty in an hour by closing three buildings for good and all if they had once placed the Kingdom ahead of their private opinions:

"In a certain county where there are four little churches, each of a different denomination, huddled side by side on a country road, only one of the denominations ever had money enough to buy for its church

[7] Study *The Housing Problem,* by James Ford (Harvard University Press); *The Record of a City,* by G. F. Kenngott (Macmillan Company); *Comprehensive Planning for Small Towns,* by John Nolen (American Unitarian Association); *Housing Reform,* by L. Veiller (Russell Sage Foundation).

a stove. The community spirit, however, has already made its beginnings here, for the stove is rotated from church to church wherever service is to be held. This is possible because service is held only once a month in each church."

The community forum is one way of getting together. Many churches conduct these, under lay leadership, using the churches and offering open platforms for the free discussion of vital questions.[8] They are not community forums so long as they are monopolized by a single church; they are not true forums unless there is perfect liberty both for the leaders and for all others to discuss, and unless the topics chosen really represent practical, current, vital interests.

78. Cooperate with the agencies that help, with those which form purposes for good and make life richer for people: with the library, making it popular, useful, seeing that helpful books are supplied, organizing cooperation with church and church school; with the Y. M. C. A. and the Y. W. C. A., seeing that as much as possible of the community's recreational life clears through these (they should be the common agencies of all churches); with the schools, developing their possibilities as community centers, as night-schools, as agencies to train illiterates and newcomers in American ideals; with the local chautauqua, making it a real agency of betterment, education, and stimulus instead of a glorified country fair; with such groups as Rotarians and Kiwanas.

[8] See the reports and publications of the Open Forum National Council, Boston.

79. Cooperate with the organizing forces and agencies, such as the village board, city council, park board, improvement association, and women's club. Accept the machinery but work for the best possible personal leadership. Avoid adding new agencies when existing ones can be made to serve. Hold these agencies to their highest purposes. Help them to think out and plan community life not so much for the pride of the village, for its commercial advantage and its economic ends, as to make it an organization of the forces that grow lives into strength and beauty. The Adult Department ought to constitute a working group upon which any of these agencies could call whenever they wished to accomplish a purpose or enterprise for the good of the community.

80. Cooperate with institutions and agencies of relief and social ministry.—Keep in touch with the hospitals, dispensaries, asylums, homes for sick, blind, cripples, dumb, etc., homes for the aged, prison and reform institutions, the juvenile court, charity and relief agencies, and such agencies as the Volunteers and the Salvation Army. Sometimes these agencies are competing and duplicating effort, just as churches are sometimes doing; but more often the field is too great for them. Keep on hand in the Adult Department their reports and publications. Arrange to visit them, to be real neighbors to the sick, infirm, and underprivileged. In the cities and occasionally in the country there is a splendid ministry to be accomplished by trying to bring as much of home and its cheer as we can to those who have to live in institutions. Books,

magazines, flowers, and, above all, people are what they long for. Organize this service of being real neighbors to those fallen into adversity. Where there is an orphanage or similar institution, the Adult Department ought to be responsible for the work of its Sunday school.

81. Cooperate with the program of Americanization.—Sometimes this does not mean much. It ought to mean that we seek not simply to take from others all in which they differ from us but that we cooperate with them in realizing all that is possible in their lives. It ought to mean fellowship with them to work out the cooperate life of service for the American ideals of liberty, justice for all, and the democracy that means fulness of life for all. We can teach them our language and counsel with them on American ideals and ways of social living.[9]

Thirty-two languages besides English are spoken by the heterogeneous population of two boroughs of New York City—Manhattan and the Bronx. Those who speak them are numbered in the best statistics available at 1,700,000 souls.

At present 184 Christian services are being held in the various foreign languages of Manhattan and the Bronx. Of these 148 are under evangelical direction, 38 Roman Catholic, and 3 Greek Orthodox.

Forty-nine of the services are conducted in German, 33 in Italian, 13 in Swedish, 5 each in Norwegian, Chinese, and Japanese, 4 each in Magyar and Russian,

[9] See *Christian Americanization*, by C. A. Brooks (Missionary Education Movement).

3 each in Bohemian and Polish. There are no evangelical services in 12 languages, and no services of any kind for speakers of seven languages.

Most of the newcomers are outside all church affiliations, and only 2 per cent. are affiliated with evangelical denominations.

82. Let the church begin at home.—The church is a part of the community. As an integer it should exhibit the best. What about your own building? Is it a concrete thing of beauty, the beauty of service as well as of form? What about its grounds? Are they what you would like to see everywhere? Is it, as a working agency, worth while to the community?

83. Hold things in proportion.—Let the proportion be determined by purpose. The church is not in community service simply in order to have good talking points for advertising purposes; it does not go out on ministry in order to bait and bribe people to come in. It stands a confessed failure when it says, as some have said, "We give up community work, because, no matter what you do for people, they do not come to church." The question is, Are you helping people to come to the ways of the Kingdom in their every-day living?

84. Keep to real tasks.—One of the dangers of community interest is that it shall be side-tracked into divisive discussions of civil and political questions, that we shall be turned from real helpfulness into political or social group conflicts. The best way to prevent that is to keep close to realities, to see definite tasks and to go to them. Always allow for freedom

of opinion. Let differences work themselves out in the illuminating experience of actually tackling definite situations. Take one task at a time. Do not try to secure any unanimity of opinion about the great reforms until the experience people have in meeting the problems shapes their minds, forms their purposes, and brings them into unity of opinion. Action usually precedes conviction. Let people make up their own minds; our task is to lead them to face realities, to take up work that needs to be done.

Specific Problems

85. I. The industrial-commercial group.—The fundamental causes of the increasingly bitter conflict between the industrial group and the capitalist group should be understood by all Christian adults. Without a comprehensive view of the problem it will be easy for efforts at adjusting outstanding problems to go seriously astray.[10] But parallel to a study of the social problem, in this aspect, should go attempts to know that problem at first-hand in our own community and to deal with those elements in which we can aid. Such practical efforts would help study and study would help the efforts.

86. The child-labor problem.—Begin where human interests ought to begin, with those who are weakest, who most need our aid, and who make the society of tomorrow. What are your State laws regarding child labor? What are the local regulations? How are

[10] Along with work on this problem should go a study of such a text as *Poverty and Wealth*, H. F. Ward (Methodist) or the reports of the Industrial Bureau of the National Y. W. C. A.

these being observed? If your State or community is one that falls below the standard set by the Children's Bureau of the national Government [11] what steps can be taken to develop a public spirit that will demand greater respect for the rights of children? What about the non-factory groups—children working in stores and offices? What about the hours, physical conditions, and moral surroundings of the newsboys and the boys engaged in peddling.[12] Does your community offer them anything better than the streets? What are you doing as a class to back up boys' clubs, to cooperate with the excellent efforts of the Y. W. C. A. for working girls or the Y. M. C. A. work for boys?

The small village often has some aspects of this problem in the working conditions of boys and even young girls in stores. The farming community sometimes has serious cases of child labor, especially where parents have not been touched by the Christian attitude toward the child.[13]

87. Occupational conditions for adults.—Let the adult class become fully intelligent as to the conditions under which men and women work, not only in factories but in stores, offices, warehouses, on farms, and as individuals. What are the hours, what the compensations, what the outlook, the real chances for workers? What are the labor organizations, and what

[11] For the United States send to the Children's Bureau, Miss Julia Lathrop secretary, Department of the Interior, Washington, D. C., for *Standards of Child Welfare,* publication number 60 of the Department of Labor, Washington, D. C.

[12] See *Safeguards for City Youth at Play and at Work,* by L. DeKoven Bowen (Macmillan Company).

[13] *The Country Church: an Economic and Social Force,* by C. J. Galpin.

are they seeking to accomplish? How far can we cooperate with them? What is needed is not so much that we shall take in hand specific reforms; some lesser ones may lie in our own hands; but the world rightly looks to the church today to speak as a teacher, with no uncertain voice, demanding social justice for all men. The largest service the adult class can render lies in making it so plain that even all who run for wealth can read, that the churches unalterably oppose, denounce, and fight every effort to hold human beings in any sort of slavery; that they will refuse to profit by economic injustice; that they refuse to recognize for business any other than human standards; that they do not believe in the divine right of things to remain wrong.

During a strike of railroad shopmen in Atlanta the strikers met more than two thousand strong every morning in the Tabernacle Baptist Church and opened their peaceful meetings with song and prayer. Some of the meetings were addressed by ministers. Later, when the tabernacle, seating three thousand persons, was about to be sold under mortgage, the working people paid one hundred and one thousand dollars to save the building.[14]

The problem is not a simple one; it demands our thorough study. The adult class will do well to get its facts in hand first of all. Then it may take steps of practical helpfulness. Having reached an understanding of the principles of Christian social justice, let its members develop means of creating a common

[14] *The Interchurch Bulletin*, New York, February 13, 1920.

understanding between all kinds of men. The open forum will help. Smaller gatherings to talk out the situations and the local problems thoroughly will often clear the way and lead differing parties to closer sympathy.

Back up the message of the pulpit when it deals with the Christian ideal in social problems. Many a minister finds himself standing alone when he speaks the full gospel of the kingdom of heaven, when he denounces the human exploiters and demands for all men their spiritual rights in the industrial and commercial world.[15]

88. Let in the light.—In every way possible aid the whole community to a wider and more complete understanding of the modern industrial problem and of the message of Jesus and the Christian religion on this problem. Stand together for freedom of discussion, for an open platform. Let the oppressed find in your body those who will listen to them; let those who are silenced elsewhere find here freedom to speak. Let all sides be heard.

89. Serve the occupational groups.—Men are no longer willing to be aided as serfs but they always recognize and answer to true brotherliness. Men and women in the adult classes often can do more than the minister because they come to workers on their own level. The principal help is to help workers help themselves. Often all they need is leadership and a consciousness of public sympathy. They are quite

[15] This was the situation so graphically described as his own experience in Jackson's *The Community Church* (Houghton, Mifflin Company).

capable of organizing for their own needs if the way is suggested to them. They do not regard favorably the recreation facilities provided by benevolent company heads. It is better for them to provide their own playgrounds, community houses, recreation halls, etc. But they will appreciate all cooperation that comes free from the taint of superior benevolence.

Much may be done in small shops and stores. Here workers are seriously neglected. The Christian men and women of a community ought to cooperate to secure to all store workers at least one half-day's freedom in the working week. They can also secure, by organized public opinion, shorter working days. In this respect conditions are especially bad in smaller communities, where the stores open at six-thirty and close about nine or ten at night. Here too the workers are entitled to proper physical comforts, to hygienic conditions and they are not likely to get them without the pressure of organized opinion. Sunday labor is often necessitated only by commercial greed.

90. Shop meetings are welcomed in many factories at the noon hour, especially during the winter months. Laymen are more likely to reach men than ministers here. Either must come simply as men, talking frankly about real things and being willing to answer questions. The Y. M. C. A. has organized for men, and the Y. W. C. A. for women much useful shopwork of this character, for which the adults in the church should volunteer. The work for women in the smaller factories and shops needs development; wherever there is a working group we may help.

91. Market days.—One group of adults and young people in a church kept open ample, cheerful rooms, comfortably furnished, with hot drinks and light refreshments available every market day for the crowds, especially of women, who came in from the country. Another church always kept open house on fair days and circus days. Another maintained a Saturday-night bar, with doughnuts and coffee for the men who crowded in to spend their week's earnings.

92. II. The leisure-period group.—Another set of problems center around the needs of persons in their leisure hours, about the *recreation and amusement* of a community. We have today to face the fact that the workers have increasing margins of leisure, and that their one-time haunt, the saloon, no longer attracts them. The first step in meeting the leisure-period problem is to set to work seriously to make larger provision for the needs of men and women in the evenings. The case is urgent in the cities. Thousands wander up and down every street, going nowhere in particular, simply finding recreation and amusement. They march in legions past empty churches and schoolhouses; they swarm into alluring, fetid "movie" houses. Let the adult class set before it this purpose: so to provide for men and women that none shall ever have to say, "I went to the bad, because there was no good or decent place I could go."[16]

Today you can take almost any city neighborhood and challenge its people to find one really decent, help-

[16] See *Christianity and Amusements*, by R. H. Edwards (Association Press).

ful place in which even 5 per cent. of the people on the streets could go. That is the case every night except Sunday. Here is an activity big enough for any Adult Department. It cannot be accomplished immediately, but we might make a beginning. Provide for at least some of the wandering, restless ones.

93. **Educate.**—The experience of community workers shows that while this needy crowd craves amusement, while there is no hope of drawing them off the street by staid sermons and dry lectures, their taste soon develops beyond trivial amusement. It is not long before classes must be organized, regular lecture courses given, and a program of education becomes necessary. The smaller classes in practical subjects are especially useful. Men and women who have technical abilities may give their evenings to training youth; those who have any specialized knowledge may here render true service to others.

94. **Emphasize the positive side** of the amusement problem first. It will do most to win men. The church has little right to criticize those who have exploited the leisure hours when it has itself neglected them.

95. **Program your community.**—Prepare a complete list of every helpful opportunity, of all that is going on in every agency, concerts, lectures, debates, games—in school, library, community house, park, church—and advertise this whole program every week as the community program. Examine it with care; work to prevent conflicts of dates, duplications of efforts, and empty places in the time schedule. Seek to unify the efforts now disconnected.

96. Provide.—Often the church must step right in and do the thing that needs to be done. This ought not to be until we know that we cannot induce any other agency to do the task. In one community a church board acts as a board of censors on all "movies." In another the village council decreed that no commercial "movie" house should come in as long as that church continued to provide "movies." Of course, the moving picture becomes in the church more than a means of amusement; it is an instrument of teaching.[17]

97. Boys and girls.—In many communities the boys and girls still constitute the great underprivileged class. The boy problem is the great man opportunity. Men need boys and boys need men. You do not have to be an expert to succeed here. All you need is to be a man willing to live with boys and play with them. A boys' club building will help but it is only a piece of machinery for boys and men to work together. More important than all machinery is your willingness to give these boys your time. Playing with them is one of the best ways of teaching them; for you it will be the happiest—and probably the most strenuous—and for them the most helpful service. And all this holds true, with the necessary changes, for girls and women. Introduce new forms of play and social activities, such as those suggested in several recent books.[18]

98. Organize to eliminate the evil.—Having

[17] See the free pamphlet published by the Religious Education Association, Chicago, on *Moving Pictures*.

[18] *Community Activities*, by C. A. Perry (Russell Sage Foundation). *Play*, by B. F. Forbush (Appleton Company).

adopted a program of working out such provisions through the entire community, that no one shall lack opportunity for healthful use of leisure, we are ready to fight the agencies that oppose such a program. Commercialized amusements may be of one of two classes—either simple efforts to make money by selling amusement, or deliberate attempts to exploit the baser passions, to sell to the lower desires, and to quicken those desires for the sake of gain. The course of action should be deliberately determined on. Be sure you are fighting a real evil, something that ought to go—not because you do not like it, nor even because it is contrary to your traditions, but because it is a handicap to men, a stumbling-block, hindering the realization of the divine ideal for them. Be sure you attack the greater evils first—those upon which there can hardly be two opinions.

First get the facts. Be sure of them. Obtain them by a number of witnesses. Let the investigators be competent men and women; do not send boys and girls out to get the facts of community vice.

Enlist every possible aid. Make the fight a community issue, not simply a class affair. Many a reform has been paralyzed simply because a church sought to monopolize the glory of managing it. Enlist not only the other churches but every agency for good—the school board and all interested in youth.

Confer. The work accomplished and the problems that develop ought to become the material of study and conference for at least part of the time in the class. What a reality comes to lessons when they deal

with matters immediately before our eyes! What a reality comes to prayer in the class when it is communion with the great Master Workman on the difficulties and needs of our common task!

Plan your work. Take the following list of community possibilities, a part of the list prepared in the Men-and-Religion Movement, and consider just what particular tasks the department can now undertake. Then determine what kinds of persons are best fitted for particular duties:

99. Outline of social survey suggested by the Men-and-Religion Forward Movement.

I. Church Workers

1. Make a thorough survey of the local field.

2. List all social work and problems that should engage the activities of the men in the church.

3. Make a canvass of the men in the church with a view of discovering men who should be linked up with definite social-service tasks.

4. Enlist men as they become members of the church.

5. Develop a social-service group in every church.

6. Organize the social-service groups in the various churches in one compact group.

7. Place a definite responsibility upon the men living in the suburbs with regard to the problems of the city.

8. Have more frequent discussions by the ministers of the social problems of the city.

9. Develop greater interest on the part of the ministers and laymen of the city in the educational work of the associated charities.

10. Study the location of churches and missions with reference to the greatest efficiency.

11. Make more thorough records of members, organizations, methods, and results of work by all the churches.

12. Use among the churches the charts and reports prepared in connection with the local survey.

13. Make a wider study of social conditions, continuing the investigations made by the Social-Service Committee of the Men-and-Religion Forward Movement.

14. Erect a hospital to be supported by the Protestant churches of the city and State.

15. Encourage the wider use of school buildings.

16. Conduct an open forum under the auspices of the federation of churches for the discussion of social problems.

17. Hold conferences of social-service groups in the churches with educational leaders, leaders of working men, and public officials with reference to problems confronting these various groups.

18. Conduct a systematic and continuous publicity campaign by the united churches of the city.

19. Conduct a social-service revival under the auspices of the united churches.

20. Exchange fraternal delegates between the ministers' association and the central labor union.

21. Observe Labor Sunday in all the churches.

22. Employ a social-service expert to make operative the plans suggested.

II. The Social Workers

1. Organize the social workers of the city for the adoption of a standardized social program.
2. Make a survey of housing and living conditions among the workmen of the city.
3. Make a survey of the Negro population of the city.
4. Introduce more adequate recreational facilities for Negroes.
5. Study the problems of organized labor.
6. Study the relation of the alleged inefficiency of white labor to the standard of Negro artisans and laborers.
7. Agitate the matter of providing a labor temple for the use of organized labor.
8. Cooperate with the church in securing social and labor legislation.
9. Investigate the moral and physical conditions in department stores.
10. Investigate the cost of living.
11. Study the minimum-wage problem.
12. Study the economic aspect of the liquor problem with special reference to the attitude of the working men toward the saloon.
13. Study and present a plan for a saloon substitute.
14. Study the causes of diseases and poverty in the city.
15. Provide more visiting nurses.
16. Establish an information-and-employment bureau.

17. Organize a joint registration bureau as a clearing-house for all social-service agencies.

18. Establish a charities-endorsement committee, requiring uniform accounting, semiannual audit, and standard case records of all social-service agencies supported by public contributions.

19. Prepare a brief pamphlet indicating the functions, program, and actual work of the various social-service agencies of the city.

Questions

1. Give the boundaries of that which you regard as your community.

2. What forms of united life has this community?

3. What do we need to know about a community in regard to its religious power?

4. Give a list of agencies that are helpful in your community.

5. Does your church cooperate with them? How?

6. What are the public or semipublic institutions of the community?

7. What is meant by "Americanization"? What stands in the way of making a good citizen out of the newcomer?

8. Give a list of topics on community problems which you would like to see discussed in a community forum.

9. Select the community tasks in which you would like to share, and suggest ways of beginning work.

10. What steps should be taken to lead churches to federated community service?

11. What industrial or occupational conditions in your own community seem to present serious obstacles to the kingdom of God?

12. What regulations control the working hours of young people under eighteen?

13. What do you regard as the fundamental difficulty in the labor-capital controversy?

Suggested Reading

Christianizing the Community, by H. F. Ward (Association Press).

The New Social Order, by H. F. Ward (Macmillan Company).

Education for Democracy, by H. F. Cope (Macmillan Company).

The Study of a Rural Parish, by R. Felton (Missionary Education Movement).

Education Resources of Village and Rural Community, by H. K. Hart (Macmillan Company).

The City Church and Its Social Mission, by A. M. Trawick (Association Press).

The Approach to the Social Problem, by F. G. Peabody (Macmillan Company).

Popular Amusements, by R. H. Edwards (Association Press).

Recreation and the Church, by H. W. Gates (University of Chicago Press).

Character Through Recreation, by H. P. Young (American Sunday-School Union).

CHAPTER IX

SERVING THE NEEDS OF THE WORLD

100. The world kingdom.—The kingdom of heaven, the divine social order, cannot fully come anywhere until it comes everywhere. It can never be merely parochial or confined to a community. No part of the world lives to itself. The world purposes of Christianity are not simply those of a bold, sweeping conception; they are those of absolute necessity. Christianity is such a social order that to prevail anywhere it must be practised everywhere.

Every one who works for the Kingdom, then, works for it everywhere; he has a world mission. He knows that success can never be so intense in any one place as to be independent of conditions and of failure in other places. If the social order which we call the Kingdom is good for us, the motive of love makes us desire it for all. This is a world view that every one who would work in the Kingdom must get.

The world sweep.—Is there any reality finer than this—that we may have a definite share in work that does change the world? The fulness of Christian work widens out these service activities from the often trivial round of our immediate concerns to the impressive purpose of making a new world. We plan nothing less than a complete social order, in which all

the good that God wills for men is realized. We reach as far as we pray in the Kingdom prayer.

101. Real work.—Two misconceptions often occur; that world work is only another name for a certain limited mechanism of religion called "missions"; and that the only share one may have in missions, or world work, is through the giving of money. The first difficulty is not with missions but with our notion about them. Many who are quite intelligent in other respects, still think of missions as merely a scheme of organization by which men and women are sent to preach to the heathen. To them a missionary is bound to be one who spends his days in addressing groups and congregations in foreign lands and organizing them into Christian churches. Those who know missions better realize that its men and women are the advance agents of a social order, changing the ideals and lives of peoples and nations through a great variety of means besides preaching—through school, domestic training, vocational training, farm improvement, hospitals and dispensaries, nurseries and kindergartens, food conservation, marketing, politics, and education. When one looks at the work being carried on in many foreign lands and sees how directly and definitely the Christian purpose is being realized he envies the workers there and pities the churches at home.

And this large, practical, immediately effective work is one in which all may have a part. No one is shut out of service in the enterprise of making this world Christian. One may support the mission stations and

activities of the churches; but these are only a part of the total purpose, which, when once it is fully seen, concentrates all the powers of the life on the program of interpreting all political organization, all social activity, all education, manufacturing, commerce, and communication, in terms of a new world brotherhood of love and service.

Just where can we take hold? That service goes furthest which begins with whatever needs to be done next. The immediate task is an essential part of the world task.

102. Get the world vision.—That involves two elements: knowing the facts and getting the world in our hearts. There is an immediate field for service in the first, and it leads to the second. Help men to know the facts of our world's needs.

World information.—This means books, magazines, pamphlets, lectures, stereopticon and "movies," conferences with returned missionaries and travelers. Use such books as those of great travelers, the publications of missions[1]—such magazines as *World Outlook*, *Everyland*,[2] and the *National Geographic Magazine*,[3] the stereopticon slides of the Interchurch World Movement. In connection with these slides carefully prepared lectures are sent out, so that no church or community need be without this information presented in entertaining and reliable form. An active group could arrange for a very attractive series of illustrated talks

[1] Study the fine lists of books published by the Missionary Education Movement.

[2] Interchurch World Movement, 894 Broadway, New York City.

[3] Hubbard Memorial, Washington, D. C.

on different lands, running through an entire winter season.

The instruction of the young is, in all well-ordered church schools, an integral part of the curriculum, missionary facts and motives being given all through the course. But the young need to be kept in touch with all their world in every possible way. Get the illustrated lectures prepared for them; circulate the special magazines for them. Organize and conduct pageants and dramatics representing scenes and work in other lands.[4] Even if we had no responsibility for mission work, all this would be necessary to save us from the tendency to narrow provincialism, from the common delusion that God made our people, and the rest just happened.

Make your educational program as broad as humanity. To know life anywhere and to see it as the life of our fellow men are important. Intelligence about other peoples is the first step to world brotherhood and is the great means of breaking down our racial prejudices and our tendency to deride, underrate, and misunderstand other peoples.

103. Let it be a program educating in brotherhood.—Either Christian men and women are going to develop an intelligent public opinion that will hold us in patience, sympathy, and cooperative service with all other nations, or we shall fall back into the chasm of war again. No service activity can today be much more valuable than that which seeks to render futile the hideous propaganda stirring hatred against other

[4] A list of pageants may be obtained from the Missionary Education Movement, New York City.

races. To oppose the machinations of the greedy, scheming, pit-born fomenters of anti-Japanese feeling or anti-British feeling or anti-any-group feeling is a real job for every real Christian man and woman.

The world in our hearts.—They who serve Him who came to save the world must love the world as he loved it. This means more than a generalized sentiment: it means service. Others seldom get into our hearts until, in some way, they are on our hands. Did we ever love the children of France and Belgium until we were doing all we could for them? The need for overseas service has not ended; it never will end so long as brotherhood has a place in human affairs. No matter how peaceful and prosperous we might all get to be we would still need one another and we would need the exchange of loving service. Here is service toward making this world a united brotherhood, overcoming prejudice, forestalling bitterness and conflict, *finding ways of acting toward all other peoples in family relations.*

Let the adult class organizations enter into correspondence with the organizations of men and women in other lands. For example, in Great Britain there are the brotherhoods, the pleasant-Sunday-afternoon organizations, the adult-Bible-class union. In France the French Sunday-School Association welcomes your cooperation. There are somewhat similar organizations in almost all Christian countries.[5] Besides the similar organizations in the mission fields there are many

[5] Get the list of corresponding secretaries from the World's Sunday-School Association, 1 Madison Avenue, New York City.

social groupings amongst natives, such as the Japanese-students unions, which we ought to understand and, often, enter into correspondence with.

104. There are many forms of service.—Only those who have been in a native village of Africa, for example, can understand how the pictures, magazines, small toys, and little conveniences that we discard here are appreciated there. Adults can organize the service of children in gathering and preparing this material.[6] Then, there are the groups of students who would welcome our text-books, who would enter into correspondence with our young people, often to the aid and inspiration of the latter. Everything depends on whether we can constantly take this attitude, as if we said: "These people are our near neighbors: they are of our family: in what ways can we do for them the things we do for those we love?"

105. The opportunity at our doors.—This is very near the literal truth in North America: representatives of these peoples, in large numbers, are at our doors. Long ago we brought a large representation from Africa to live with us, and now they number more than ten millions. About 40 per cent. of them are members of Protestant churches, as over against 25 per cent. of the rest of the population in Protestant churches. Yet to them we demonstrate very little of the spirit of the Kingdom. In almost every community this is a problem and a service task—to stop talking random sentiment and to begin to see how we can live with the Negroes on the plane of Christian social justice.

[6] Consult the office of the World's Sunday-School Association.

106. Service for other races.—It seems a mockery to send men and women to talk Christianity to other races in their homelands when we do not demonstrate Christianity to these races in our homeland. Missionary service will make the Kingdom principles prevail for all peoples, whether at our doors or across the seas. Do we treat the foreigner with Christian social justice? Does he have a fair chance in your community? What do we really think about him? How do we encourage children to think, speak, and act? Do our slang phrases of derision express the ideals of the Kingdom? Do we manifest the ways of the Kingdom in our business relations with them? Our service must not be something separate from daily living, an appendix to ordinary affairs; it must saturate our business and our daily work. Does your business, do your commercial relations serve to reveal the kingdom of goodwill to all men, even to those who are ignorant of our ways, accustomed to other methods, who seem to be at a disadvantage in the stream of American life?

Do we appreciate their real life? Do we participate and cooperate in their festivals, pageants, folk games, etc.? Do we appreciate their historical background? Might it not be a service toward better relationships if we stepped off our perch of assumed superiority and sought out the good, the beautiful, the heroic, the artistic, and the stimulating in their lives?

Whatever direct service we render must be on the *plane of brotherhood,* and not on that of benevolent patronage. Whatever real advantages we have, especially by natural familiarity with their adopted country,

we can give to them in a spirit of level friendship. Our "Americanization" program should not mean stripping them of all they might contribute to our total life; it should mean for us the expression of that essential American spirit which sees the commanding human, personal values in every being and judges him by those. And it should mean definite efforts to aid them in fusing their lives with ours, and ours with theirs, in cooperative service for the great ends of democracy, that the rights and possibilities of personality should rule all our social organization and processes.

107. Work for world peace.—The world is a great deal smaller than ever before, because we have all been tied together in a bundle of common interests. But those interests often conflict, and no man knows when the conflict may break into struggle. Yet there is no other way that this compacted world can live together except in the peace of common purposes. There is service for the Kingdom for every man and woman in working for the prevalence of the Christian ideals of world cooperation as over against those of world competition. We shall have to fight against the principle of fighting. We shall have to oppose with all our powers those who are swayed by purposes of pugnacity—those who believe, as many still do, that might is the only power that can ultimately prevail. Here is a splendid crusade not to save our skins, not to escape hardship, not from fear or cowardice, not from unwillingness to do a man's part in the world, but in the spirit of taking up the greater task and the more manly part of fighting hatred, greed, bitterness, partisan-

ship, narrow, lustful patriotism, of showing the might of truth and right and of love. It is a hard fight. It may cost many the bitterest stings of all—to be accused of being a mollycoddle, a coward, and a weakling. But it is a fight against foes more implacable, foes that work in ways more insidious than any that ever faced men in uniform—the foes that would willingly see a world in the hell of war, that they might pluck the profits, the foes that do not believe in brotherhood, that live by the principle that nearly all men were born to be exploited, the foes that, in many guises today—in business, in politics, in literature, and sometimes in religion—stand squarely across the way of the Kingdom of common love and good-will.

108. Faith that works.—Do we believe that the Kingdom really may come? Do we see that it is the one supremely desirable end in life? Then, in God's name, for the sake of all humanity shall we not heed this call to service, to stand squarely, with all our wisdom to expose and all our powers to fight, against whatever makes men suspect and hate one another, whatever stirs up strife, whatever bids men depend on weapons of destruction, whatever would turn humanity away from living as a loving family into struggling in death-throes? The problem of a world Kingdom lies very near at hand—in the hearts and wills of the men and women of America today. To stand for world brotherhood, to laugh down the scoffer who tells us it is an iridescent dream, to demonstrate the possibility of human cooperation, to pay the price of the love that serves, and to insist that there is no other

way—these are no small nor mean services for the world kingdom.

Questions

1. What are the geographical limits of Christian responsibility?
2. In what ways can we serve the missionary cause besides that of giving money?
3. In what ways is the giving of money real service?
4. What methods can be used to spread information on world needs and causes?
5. What Christian motive is likely to contribute most to a better world spirit?
6. Where can we begin work on the racial prejudice problem?
7. What different races live in your community? How many are represented in your church?
8. What steps can you take, personally, to promote world peace?

Suggested Reading

Social Aspects of Foreign Missions, by W. H. P. Faunce (Missionary Education Movement).

Missions and Modern Thought, by W. O. Carver (Macmillan Company).

Immigrant Forces, by W. P. Shriver (Missionary Education Movement).

The Negro, by W. E. DuBois (Henry Holt & Co.).

Democracy After the War, by J. A. Hobson (Macmillan Company).

Missionary Education in Home and School, by R. E. Diffendorfer (The Abingdon Press).

CHAPTER X

AIDS TO EFFECTIVE SERVICE SUPERVISION

Service activities in the church often become ineffective or soon decline, not for lack of workers nor for lack of work, but because the parts of the organization remain independent factors, each separate cog is left to gear itself at its own sweet will. The first step is to gear the working forces.

109. I. Arrange the active factors.

(1) Enroll the forces. Make a complete roll of all adults in the church and its society, indicating those who are members of the Adult Division.

Make a list of the regular occupations of all adults.

Get a list of the special interests and abilities of all and of their resources as to time and as to equipment—such as cars, suitable homes, yards, workshops, etc.

Analyze and classify the list into groups, under the divisions shown in (2).

Get members to study the work list and the membership list and to classify themselves, indicating the sections in which they will work.

Organize each such service group with chairman and secretary.

Organize all these chairmen and secretaries, with the heads of service committees, into a steering committee.

(2) Analyze the task (see Chapter III), based on a careful list of the needs, service activities, work to be done in church and community. Prepare the classification with care, though it can never be rigid: one type of work will often run over into another.

Seek the aid of all workers in preparing this analysis. It will call for many conferences and will be most helpful in enlisting interest and in leading to an understanding of the whole program.

Preserve your records. As the analysis is perfected, get it into permanent form. Some persons have special aptitudes for setting out a field of work in the form of a diagram.

(3) Systematize records of work. Provide uniform cards, on which service is assigned to individuals and teams. These may be mimeographed.

Provide cards for the records of the personnel of teams working together.

Provide a standard form on which workers report their progress and results.

(4) Organize group relations. Certain large groups in the church must be enlisted and directed. They are the young people's society, the women's organizations, the boys' and girls' organizations, whatever form either group may take.

Perhaps the largest opportunity lies with the young people. Here is a group eager to work, often in danger of being held to introspective meetings largely of an emotional character. All their enthusiasms, all the high feeling developed in their meetings, need direction into useful work. If they are given specific

tasks, their meetings may become conferences—opportunities for prayer and careful consideration of the difficulties met in their service enterprises.

(5) Organize relations with all other similar adult groups in the community and so far as it is possible to reach. The best basis for adult-Bible-class federations is a basis of work. In service for the Kingdom is the great mode of Christian approach to unity. We may differ in doctrine yet find ourselves wholly one in deed. The points of federation will be conferences of leaders, studied agreement on common programs, cooperation in enlisting the aid of outside leaders and teachers, inspiring lectures, inspirational gatherings for all the groups in the federation.

110. **II. Integrate the working forces.**—While recognizing the advantages of specialization and keeping workers to their particular tasks, let none feel that he works alone. See that all get the view of all the field, and that all have some share in every great enterprise.

(1) Set the entire enterprise before all. Set every important part before the entire department.

(2) Hold frequent conferences, at which reports are presented.

(3) Bring specific problems before the whole department and throw them out for conference. Such meetings will be found to be the most interesting the department can hold.

111. **III. Secure expert supervision.**

The pastor should not only know just what the department is doing. He should be called into conference.

He is the one man who should know the field best of all. He is often able to give really expert advice. The modern seminary is training many ministers to be capable social leaders.

Outside specialists should be frequently called in—the men in the city devoting themselves to specific problems, the worthy city officials who appreciate the help of earnest volunteers. Get the point of view of employed social workers, the charity-organization people, the health force, public-school leaders, and recreation workers. Let them tell of their work. But—at least fully as important—tell them of yours; lay your plans and problems before them; let them criticize your plans and check up on your progress.

The chairmen of the different sections of work have the particular task of supervision. They must go into the field with their workers, go over their problems with them, advise, and direct.

Check up all your own work by comparison with work in the world field. No group is wise enough to work alone. Keep all workers informed by seeing that there is at their disposal a good library on church work and on social work. Establish a modern library, make your selections carefully. Take a good bibliography [1] and begin by procuring the most important standard work in each field or as many in each field as you can afford to purchase. Then make it the duty of a small committee to keep that library up to date. They must not depend on their accidental knowledge; it is best

[1] *A Bibliography of Social Service*, prepared by F. E. Johnson, published by the Federal Council of Churches, 105 East Twenty-second Street, New York City, will give a good working basis.

to write often to an authority for information on the titles that should be added to the library. See that the books are read. This department of service has a right to expect that its workers will do the very best work possible, that they will make themselves intelligent workers. No one has a right to accept a task who is unwilling to make the most of it, to spend time in developing his efficiency. When one enrolls here, there is an implied obligation to give thought, to take pains, to become a master workman.

112. **IV. Check up on activities.**—Keep a card record of individual members, showing work assigned to each one. Check up, by their reports, progress in work.

Keep a card record of committees according to the plan of a committee for each division of work, with statement of tasks assigned. Check up on committee reports, showing whether tasks are being accomplished.

Keep a map or chart record showing the work under way in the community and indicating progress, changes, reforms, and improvements.

Have each committee make a careful, detailed report of work, to be read before the department at least every three months.

Prepare at least annually a careful, tabulated, statistical report of work accomplished. Let it be more than a campaign document of silvery sentences and heavenly hopes: give facts, details, figures; make it a report of work.

Do not hesitate to have officers use the records of activities. If a member has accepted a responsibility,

and the reports show that he is not discharging it—that he is "falling down on the job"—consider the work of the Kingdom too important to be retarded by fear of some one's feelings. With love and firmness call attention to failure, discover its causes, and make sure of success. It may be the worker has been given an unsuitable task, and a change will effect improvement.

Coach workers. A good leader is more than a boss: he is a cooperating, encouraging guide. He does not send except where he goes; a leader goes before. He is a force in the degree that he is in the field.

113. V. Develop vision.—We have discussed mechanism at length, but mechanism is worse than useless without motive. Strong men and women cannot be enlisted, and worthy work cannot be maintained, unless our vision is a compelling one. There is no reason why the project of making this world the Kingdom of God, of realizing that divine social order here and now, should not be as compelling as was the call that threw all our people into the world struggle, which led millions of young men to go with cheering to years of drudgery and danger and even to death. Never can we thus enlist men and women unless our purpose goes far beyond the immediate institution and organization.

It is often difficult to enlist men in what are called the service activities of the churches, because the program does not go beyond a round of petty, mechanical duties. It is not a program for making a new world; often it is conceived only as an effort, somehow, to

"hold men in the church by giving them something to do." They have enough to do as it is; but if they are offered really great things to do they find it easy to let lesser things go. Service activities are a mockery, they are bound to fail until they become vital, necessary parts of a total whole, which is so important that everything else has to step aside for it.

We need the vision of what religion means to this distraught world of ours; we need the great hope that should be clear to every Christian—that there is a way out, and that there is only one way out—the way of remaking society so that it follows the way of Jesus.

This is our service; this alone gives significance to whatever we do. To give a cup of cold water is a trifling matter until it is given in the name of a disciple—that is, as a part of the disciple's whole purpose of making society over into ways of loving service. You are not likely to get very far with an organization for passing cups of cold water; but when one is guided by the spirit of Jesus, of giving life out in ways of love, the cup of water, the ministry to little children, the thousand untold acts of kindness and helpfulness, and all the ministry for social justice and a right world take their natural places. The splendid purpose gives them all significance.

114. Details and vision.—The danger of considering the details of service is that "the daily round, the trivial task" will obscure our vision; and then our hearts soon grow cold, interest flags, and devotion dies because the work seems to be so petty. Yet the "trivial tasks" must be done; they must be organized and faith-

fully executed. The important thing is to keep the large purposes in mind, to see always how they are but parts of the whole program of the world of the kingship of love and good-will.

They who serve must constantly fight the tendency to get their service tied up into a little bundle of its own interests and set away in a compartment of its own affairs. It is easy to get on a surge tide that lands us in a small back eddy. But service for the kingdom of God is the most significant work any one can do today. It is not on one side, out of the world; it is in the very full tide of human interests. Men are facing the problems of a world that has gone wrong. Their old remedies are evidently inadequate; they are experimenting with all kinds of legislative nostrums. But there is only one way that is possible for this world, and that is to come out on the plane of the kingdom of God. Our congested society has no other way in which it can possibly live together than the way of common love. It has tried living by stratifications, with serfs and overlords, with the many for the benefit of the few; is it not ready to throw that system over? It has tried living by the supposed law of nature (a law that the scientists now deny)—the law of competition, "red in tooth and claw"—; and competition, applied to world affairs, threw us into the inferno of five years' war and the succeeding years of sorrow and struggle. Blind submission cannot be longer tried; hatred will not work; what is there that will work but cooperative love—the law of the kingdom of God?

Service is simply expressing the ways of that king-

LIBRARY RULES

1. **No book may be taken from the library without being** Borrowers ar age done to possession ar good all loss
2. (a) **Reserve Books** may be borrowed for a period of two hours. In case no call has been made in the interval, books may be renewed for a second two hours. (Where there is only one copy, book must be used in the library.)

   (b) Reserve books taken at 10 p. m. Mondays to Fridays are due at 9 a. m. the next morning. A reserve book taken from the library at 12 m. Saturday is due at 9 a. m. the following Monday.
3. Books not on reserve may be drawn from the library for two weeks and may be renewed once for the same period, except one-day books.
4. A fine of two cents a day will be charged on each book which is not returned according to the above rule.
5. **MAGAZINES ARE NOT** to be taken from the library without the special permission of the librarian.

GTU LIBRARY
3 2400 00572 0093

TM46.5
C79
1503

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.